

MP

A
MIRROUR
FOR
MONKES
WRITTEN BY
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Order.



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А
ЯНОЯИМ
БОЯ

МОНКЕС
УРИТТЕНДА

ЛЕАС БЛОСІІС

Апісес ог 8.р.Бесе

Олієр



Білоруська міжнародна



CHAPTER I.


 Ou desire of me
 (beloved Brother
 Odo) a spirituall
 Mirrour or looking
 glasse, wherin you may be-
 hold your selfe and exactlie
 see both your beauty and, de-
 formity : This request of
 yours is somewhat strange :
 Certaynely I thinke that you
 knowe me not : for if you
 did, whence doth it happen,
 that you request a spirituall

A 3 thing

Ellis

thing of a carnall man : neverthelesse least I might seeme to neglect, or rather to contemne your request : behould I send what our penury hath bene able to affourd you Accept therefore of this shorte instruction, by reading where of you may peradventure slenderly learne what you are, what you are not, or certaynely what you ought to be: first and foremost therefore I admonish you often and seriously to consider the end of your comming into your monastery : that being dead to the world and your selfe, you may live to God strive therefore with might and mayne

ne to accōplish that for which
you came learne strongly to
despise all sensible things and
manfully to breake, and no-
leſſe whole ſomely to for ſake
your ſelſe, make haste to mor-
tifye your paſſions and vitiouſ
affectiōns that are in you. Now

Busy your ſelſe in repreſ-
ſing the instable evagations
of your heart. Strive to
overcome wearyneſſe, Idlenes-
ſe and the yerkſonheſſe of your
infirme minde. Spend your
dayly labour in theſe things,
let this be your glorious con-
tentio[n] and healthfull afflic-
tion. Be not repreſiſſe, but ſtriv-
e, watch looke about you,
and expoſe your ſelſe wholy,

least you be evilly partiall to
your selfe : God requireth
thus much of you soe doth
your state.

You are called a Monke :
see that you be truly what
you are called : Doe the
worke of a Monke labour
earnestly in beating downe
and casting forth vice.

Be alwayses armed against
the frowardnesse of nature,
against the haughtynesse of
mynde against the pleasures
of your flesh, and the un-
ticements of sensuality : un-
derstand well what I say if
you permitt pride, boasting,
vayne glory, selfe compla-
cience to domineer over your
fleshi

reason, you are noe monke.

If you frowardly followe
your owne fence and dare de-
spise every humble office you
are not what you are called
you are no monke.

If asmuch as in you lyeth
you repell not envy, hatred,
maliciousnesse, indignation:
if you reject not rash suspic-
tions, childish complaynts
wicked murmurings, you are
noe monke.

If a contentious and earnest
strife beinge risen betweene
you and another you doe not
presently treat of a re-
conciliacion and what wrong
soever hath beene done you
doe not presently pardon

that but seeke for revenge and
retayne a voluntary private
grudge , and not a true and
sincere affection in your heart,
or shew outwardly signes of
disaffection , nay if when oc-
cation and necessity requireth
you defer to help him that
hath injured you , you are noe
monke , you are noe christian,
you are abominable before
God.

If having done amisse you
are ashamed regularly to ac-
cuse your selfe , and freely to
confesse your fault : if being
blamed , reproved and correc-
ted , you be not patient and
humble , you are noe monke.

If you neglect readily and
fayth-

faythfully to obey your ghostly father if you refuse to reverence and sincerely to love him as Gods vicar, you are noe monke.

If you willingly withdraw your selfe from the devine ofce and other conventuall acts: if you assist not watchfully and reverently in the service of God, you are noe monke.

If neglecting internall things you take care only about the externall and with a certaine dry custome move your body, but not your heart to the workes of religion, you are noe monke.

If you give not your mynde to holy reading and o-

ther spirituall exercises : if you have your mynde soe possessed whith transitory matters, that you seldome lift your self up to eternall, you are no monke.

If you desire delicate and superfluons meates, and intemperately long after the drinking of wyne beyond the measure of a cup, especially if you be in health, and have bee-re or other convenient drinke sufficently, you are noe monke.

If foolishly you require pretious apparell, soft beds, and other solaces of the flesh, which agree not with your state and profession : if loving
cor-

corporall rest you refuse to undergoe labour and affliction for Gods sake, you are noe monke.

If you cannot endure solitude and silence but are delighted with idle speeches, and inordinate laughter, you are noe monke.

If you love to be with世俗人, if you desire to wander out of the monastery through the villages and cittyes, you are noe monke.

If you presume to take any smale matter, to send, receave or keepe any things without the knowledge or permission of your superiour, you are noe monke.

If you esteeme not the ordinations of holy religion though never soe little and willingly doe transgres them, you are noe monke : To conclude, if you seeke any other thing in the monastery, but God and which mighte & mayne aspire to perfection you are noe monke.

As I haye said therefore, that you may truly be what you are called, and may not weare the habit of a monke in yaine, doe the worke of a monke. Arme your selfe against your selfe and asmuch as in you lyeth overcome and subdue your selfe if presently you finde not the peace you desire if.

if, I say as yet you cannot be at rest , but are troubled and assayled by brutish motions and turbulent passions : yea if soe be, by Gods permission for your owne profit throughout your whole life you shall have to doe with such enemyes, dispaire not , be not effeminately dejected but humbling your selfe before God, stand and be stedfast in your place , and skirmish stoutly : for even the vessell of election, S. Paul endured temptations all his life time , in the which he was buffeted by the Angell of Satan. When he often beseeched our lord to be freed from this trouble he obeyed

ned it not , for that it was
not expedient for him: But our
lord answered his prayer , my
grace is sufficient for thee , for
power is perfected in infirmi-
ty. And soe afterwards S. Paul
did gratefully endure the scour-
ge of temptation. Being com-
forted by the example of this
most strong and invincible
champion , fainte not in tempt-
ation but endure manfully ,
remayninge fixt and immovea-
ble in this holy purpose. For
without doubt , this labour of
yours is gratefull to God , al-
though the same seeme hard
and insufferable to you : goe
through this spirituall marty-
dome with an invincible myn-
de.

de. Doubt not although you
be a thousand times wounded,
and as often trod under foote:
if you stand to it, if you give
not grounde to your enemy
and like a coward cast not
away your weapons, you shall
receave a crowne do according
to your ability and commend
the rest to Gods disposing
saying ? As thy will is in hea-
ven, so be it done: let the de-
vine will and ordination be
your cheife consolation: which
way soever you turne your selfe,
where soever you are, you
shall finde tribulations and
temptations as long as this life
lasteth: which that you may pa-
tiently, endure, you ought al-
wayes

wayes to be prepared. But you are happy, if by grace you ha-
ye proceeded soe farre, that all greife and affliction what-
soever become truly pleasing
to you for Gods sake: what
thinke you brother, is my glas-
se bige noough; or is not this yet
sufficient for you but you yet
desire to heare in more ex-
presse tearmes, more abun-
dantly and fully hewe to com-
pose your selfe, within and
without, or howe according
to reason you ought to order
every day before God.

CHAP-





CHAPTER II,

Howe wee ought to bestawne our
time from our first rising to
mattins in the moring.

ASoon as you are wake
and ready to rise to
mattins, devoutly arme your
selfe with the signe of the crof-
fe, and breifly pray to God,
that he will vouchsafe to blot
out the staynes of sinne in you,
and be pleased to helpe you:
Then casting all vayne imagi-
nations out of your mynde
thinke upon some other thing
that is spirituall and conceave
asmuch puritye of heart as you
right
can,

can , rejoysing in your selfe ,
that you are called up to the
praye and worship up of your
creatour. But if fraikty of body
if heaviness of sleepe if con-
turbation of spirit deppesse
you , be not out of heart , but
be comforted and force your
selfe , overcominge all impedi-
ments with reason and willing-
nesse for the kingdom of hea-
ven suffereth violence and the
violent beare it away certaine-
ly according to the labour
with you undergoe for the lo-
ve of God , such , shalbe your
recompense and reward , being
come of from your bed com-
mend and offer your selfe both
body and soule to the most
high

high make haste to the quire
as to a place of refuge , and
the garden of spiritual delights
untill devine office begin , stu-
dy to keep your mynde in pea-
ce and simplicity , free from
troubles and the multiplicity
of uncertaine thoughts collec-
ting a godly and sweete affec-
tion towards your God by
sincere meditation or prayer .
In the perfourmance of the de-
vine office have a care to pro-
nounce and heare the holy
wordes reverently ; perfectly ,
thankefullly and attentively
that you may taste , that your
lord is sweete , and may feele
that the word of God hath in-
comprehēsible sweetnesse and
power .

power for whatsoever the ho-
ly Ghost hath dictated is in-
deed the life procureing foo-
de, and the delightfull solace
of a chaste sober, and humble
soule remember therefore, to
be there faythfully attentive
but avoide too yehement co-
gitations and motions of myn-
de, especially, if your head be
weake, least being hurt or wea-
ryed, confounded and streigh-
tened internally, you shutt
the sanctuary of God against
your selfe : reject likewise too
troublesome care, which com-
monly bringeth with it pusilla-
nimity and restlesnesse, and
persever with a gentle, quiet,
and watchfull spirit in the prai-
ses,

ses of God without singularity. But if you cannot keepe your heart from evaginations, be not dejected in mynde: but patiently endevour, patiently doe what lyeth in your power, committing the rest to the divine will. Persever in your godly affection towards God and even your very defects, which you are noe way able to exclude, will in a manner, beget you consolation. For as the earth which is of a convenient nature, doth by the casting of dunge, oftentimes more fruitfully send forth her seeds: soe a mynde of good will out of the defects which by constraint it susteyneth.

B shall

shall in due time receave the
moste sweet fruit of divine vi-
sitation , if it endure them with
patience. And what profit
do you reap by being impa-
tient : doe you not heape cal-
lamity upon calamity ; doe
you not shew your wante of
true humilitie and bewray in
your selfe a pernicious pro-
prietie : As long as you do re-
verently assist , and are ready
with a prompt desire of will to
attende , you have satisfied
God: neyther will he impute
the inordinatenesse of this in-
stability to you , if soe be by
your negligence you give not
consent unto it , and before the
time of prayer you sett a gar-
de

de over your sences, if you can-
not offer a perfect dutifullnesse,
offer at least a goodwill : of-
fer a right intent in the spirit of
humility : and soe the devill
shall not finde anie occa-
sion to cavill against you: Al-
though you have nothing el-
se to offer but a readinesse,
in body and spirit to serve our
lord in holy feate be sure of
it, that you shall not loose
your reward. But woe to
your soule , if you be negli-
gent and remisse , and care not
to give attendance : for it is
writte. Cursed is the man ,
that doth the worke of God
negligently. Be diligent , that
you may perfourme what you

are able ; if you be not able to perfourme what you desire ; upon this security be not troubled , when impediments happen and you be not able to perfourme asmuch as you would , when I say distractiōn of your sences , dejection of mynde , drynesse of heart greife of head ; or any other misery and temptation afflicted you , beware you say not : I am left , our lord hath cast me away , my duty pleaseth him not : these are words befitting the children of distrust endure therefore with a patient and joyfull mynde all things for his sake , that hath called and chosen you firmly

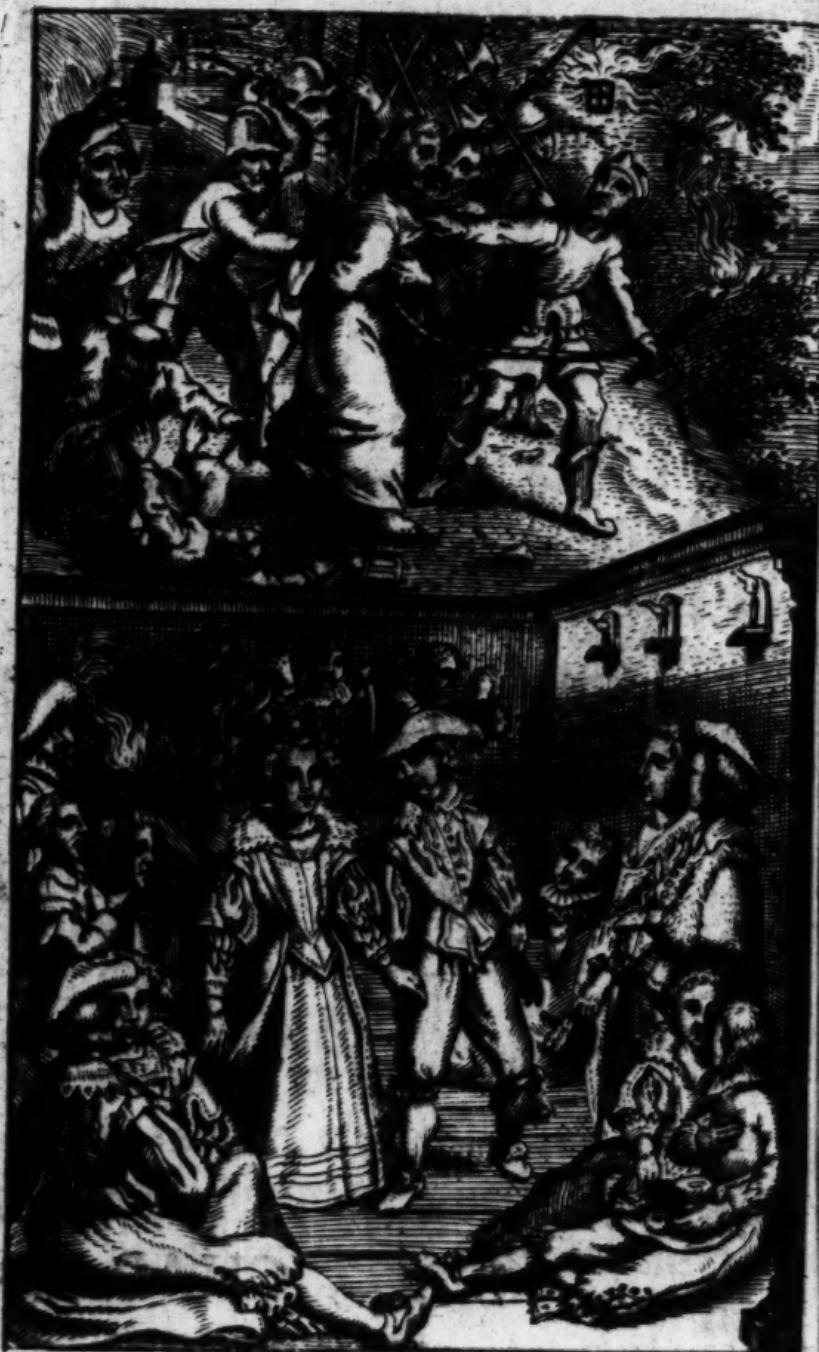
be-

beleeving that he is neare to those that are of a contrite heart. For if you humbly without murmeting carry this burden layde on you , not by mortall tongue , to be uttered, what a deale of glory you heape up for your selfe in the life to come. You may truly say unto God : As a beast am I become with thee : Beleeve me Brother, it being repleat with interneall sweetnesse and lifted up abone your selfe , you fly up to the third heaven and there converse with angells, you shall not doe soe great a deed as if for Gods sake you shall affectually endure greife and banishment of heart and

be conformeable to our sa-
viour: when, in extreame, sor-
towe, auginsh feare, and ad-
versity crying unto his fa-
ther: lett thy will be do-
ne: who also being thrust
through his hands and feete
hanging on the crosse, had
not wheron to leane his head:
who also most lovingly endu-
red for thee all the grieves and
disgraces of his most bitter pa-
ssion. Therefore in holy lon-
ganimity, conteine your selfe,
and expect in silence untill it
shall please the most high to
dispose otherwise: And cer-
tainly in that day it shall not
be demanded of you hove
much intetnall sweetnesse you
ed. have

have heere felt: But howe faith
full you have bin in the love
and service of God.





CHAPTER III.

*God hath too sorts of servants
and the description of both.*

AMONGE those that are called the servants of God, many serve him unfaythfully, few faithfully indeed. Unfaithfull servants as long as they have sensible devotion, and present grace of teares, doe serve God with alacrity, they pray willingly, joyfully goe about good workes, and seeme to live in deepe peace of heart. But as one as God hath thought it good to withdrawe that devotion, you shall

B 5 see

see them troubled, chafe, become malicious and impatient and at last neyther willing to be att theyr prayers, nor amy other divine exercises. And because they feele not inter-nall consolations as they desire, they perniciously betake themselves to those that are externall, and contrary to the spirit: where by it is manifest, that they are not purely Gods gift, and abuse them to their owne pleasure: for if they did love God purely and did not vitiosty rest in his gifts, they would remaine peaceable in God, those gifts being taken away: and would not even then turne out of the way to un-lawfull

full consolations. Therefore they are unfaithfull , because in adversity they keepe not touch with God. They beleeve for a whyle and shrink backe in the time of triall : They would have all things goe on their side , and indure nothing that goeth against them : if God grant those things that they would have , they serve him , if he deny them , they leave him : nay in prosperity they serve not God, but themselves. And in all things would rather have their owne will done , then Gods they place sanctity , in internall sweetnesse and consolation rather then in the perfect mortification

tion of vices : being ignorant
that by the withdrawing of
devotion it more certainly ap-
peareth. If one truly love God
then by the infusion of it. For
that sensible devotion is com-
monly more truly a naturall
then spirituall devotion. But
whatsoever it be , unlesse a man
make use of it wisely , it is
wont oftentimes to bring him
that is soe affected , to a hid-
den kind of pride , a wicked
complacence , and a vaine se-
curity as wee dayly see in the-
se unfaithfull servants : for as-
soone as they are tickled with
this inward sweetnesse , they
will for sooth begin to indge
and despise others : they thin-
ke

ke themselves great saints, and the secretaries of God. They expect and wonderfully long after divine revelations: and wish that some miracles were don by them, or of them: by which others might take notice of the holinesse, whick they thinke, they have, but have not. Thus doe they use to vanishe away in their owne imaginations, who gape more after sensible grace, then the giver of grace: But faithfull servants behave themselves farre otherwise for they seeke not themselves, but God: neyther their owne cōsolation, but cheifly the will and honour of God: they alwayes fly proprie-
ty.

ty, whether God be pleased
to infuse, or not to infuse the
influence of internall sweetnes-
se, they are all one and per-
sisting in equality of mynde,
cease not to love and praise
God it is not internall dark-
nesse, nor difficulty of senses,
nor coldnesse of affections, nor
drinessse of heart, nor dejection
of mynde, nor drowsinesse of
spirit, nor adversity of tempta-
tion: to conclude it is neither
misery of adversity, nor suc-
cess of prosperity, that is able
to heave them out of their
place: for although peradven-
ture they feele in the inferiour
powers of the soule the oppres-
sion of inordinate sorrowe

pro-

proceeding from aduersity, or
the violence of sensuall de-
light arising out of prosperity,
they are not for all that deje-
cted : because they continue
quiet in the reason or hightest
parte of the soule, and doe con-
forme their will to the divine
will or permission : and grieve
that they feele the least con-
tradiction of unseemely mo-
tions. Being founded therefo-
re as a firme rocke they per-
sistē stedfast in the love of God,
as they whose cheife comfort
is in the wille of God : They
are always devout : because
with all their power they avoi-
de and abhorre whatsoever is
displeasing to God, and may
never

never soe little contaminate
 the purity of their heart , and
 committinge themselves in all
 chances to God , doe still pos-
 sesse a pure free , and quiet
 mynde. This is the truest de-
 votion and most acceptable to
 God. The other sensible devo-
 tion , which is more familiare
 to novices , or those that are
 lately converted is not durea-
 ble and sure yet not with stan-
 ding it is very profitable to us,
 if wee wisely make use of it.
 The faithfull servants (for soe
 I still call them , whom christ
 calleth not servāts, but frineds)
 faithfull servants I fay , doe
 seeke after that effectuall , and
 most pleasant sweetnesse of

grace also: they seeke after the joy of our lords saluation: they seeke after his most lovely countenance , and most sweete embraces: but they doe this with a spirituall and bashfull , not with a sensuall grediness , or childish lighnes , or a troubled impatience. They desire the gift of God , not that they may be sensually delighted in them : but that being made more fervent by them , and more pure from all inordinatenesse, they may please their heavenly bridegrome. They love the gift of God , and willingly thanke him for them : but yet they keepe themselves as it were quiet

quiet and free from them, as
long as they rest not in them.
By grace they goe forword to
the giver of grace, and supre-
me good, in whom only it is
lawfull for them to rest: they
are truly happy because by ho-
we much the lesse they stick to
those gifts they receave soe
many the more. And although
they benever soe much indo-
wed with blessings from God,
they lift not up their mynde,
they dispise not others but
themselves, I say, they dispise
and acknouledge themselves
unworthy of all spirituall gra-
ce, they alwayes keepe in min-
de that whatsoever they have
it is of Gods meete mercy:
and

and that of them more is exacted, to whome more is given or committed. And so continuing in holy feare, and by these gifts proceeding in humility, they confesse themselves to be belowe the lowest. They rejoice and glory with in them selves, if being opprest with unius infamy, reproches, injuries, and uttermost scorne, they have imitated christ: not if they could be elevated above themselves by excesse of mynde, or could see strange visions or doe most apparant miracles: They presently making the signe of crosse repell the deceitfull suggestions, by which the devill indevoureth

ed

to

to allure them to vaine glory,
and selfe complacence, noe
way consenting to the subtili-
ties of the wicked serpent:
they doe not confidently pla-
ce the hope of their salvation
either in the number, or in the
merit of good workes which
they doo: But put their trust
in the freedome of the sonnes
of God, which they have ob-
tayned by the blood of christ
Ioe then, Brother, knowing
the difference of the faithfull
and unfaithfull servants, inde-
vour to be of those, which may
be you are not of, and strive
to leave them, of whome per-
adventure you are one. If you
are of those you would not
be

be of, and are not of those of
whome you would be, greivet
and humble your selfe for God
giveth grace to the humble.
And certainly if you humble
your selfe in the sight of our
lord, greiving that you are
yet of the number of the un-
faithfull, you have already in
a manner passed into the lot of
the faithfull; labour, persever,
feare not. You shall not be re-
brooved with the unfaithfull,
but shalbe receaved with the
faithfull. There are others also
that are bound to the divine
service, and yet connot be cal-
ed either unfaithfull or faith-
full servants of God: these a
man may lawfully call the idle
sla-

slaves of the devil. I meane tho-
se unhappy wretches that este-
ming either not at all, or very
little of devotion , or the gra-
ce of God , and altogether ne-
glecting the interiour parts ,
make a shew , as though , they
honoured God with their lips ,
but their heart is farre from
him , these being plunged over-
head and eares in a sea of evill ,
doe little thinke of their owne
salvation. These are all one
to day as they were yesterday
they come from the quite as
they went thither viz unclea-
ne , tepid apt to noe goodnes-
se , wandring , dissolute , wit-
hout feare , without reveren-
ce By the divine praises , which
with

with a polluted mouth they
utter, they more exasperate,
then please God. I would to
God these, had kept them in
the world: for what doe they
in monasteries why tread they
on holy ground, why devoure
they the almes of the just, why
pollute they the Angelicall
schooles of spirituall exercises
with carnall delights. If they
intended to live uncleanly,
they should have remayned in
a place for their purpose, and
not have entred into places of
purity: living negligently in mo-
nasteries they double the pun-
ishments of hell, which their
ill living in the world had de-
served. But it is out of our

way

CHAP.

(48)

way to speake more of these
things : wherefore I returne
whence I strayed.



CHAP.

ese
ne

P.

C



CHAPTER IV.

That for everye howr of the day
 wee ought to cleave to some
 settled exercise least our
 mynde grove sluggish.

So that you may be seted
 in your private exercises
 prescribe your selfe some thing
 what to doe every howr , and
 to bee busied in : But soe , that
 if at any time eyther upon obe-
 dience , or any other reasona-
 ble cause or chance happening
 you abbreviate any exercise ,
 or wholly overslip it , you be
 not inordinately vexed for you
 ought cheifly to endeavour to

attayne to this, that in liberty
and purity of heart (rejecting
all propriety) you may alwayes
persever peaceable, and wit-
hout trouble before God. For
this is acceptable to our lord a-
bove all other exercises bee
they never soe laborious and
hard, whatsoever therefore
shall hinder this liberty in you
although it be spirituall and
seeme very profitable occa-
sion soe requiring, leave it as
much as obedience doth per-
mitt. Endeavour I say, to re-
pell, all restlesnesse of heart,
which choaketh true peace,
and perfect trust in God with
all spirituall proceedings let
not vitious idlenesse at any ti-
me

me take place, for it distroith
soules. Avoide alsoe idle bu-
sinesses I meane those that are
unprofitable, Neither mervay-
le at this kind of speech : let
not vicious idlenesse at anyti-
me take place, for there is al-
soe a commendable idlenesse,
which is, when the soule fixed
on God, and exempted from
the noise and imagination of
all sensible things, doth rest as
it were idle in internall silence,
and in the most blessed embrac-
ements of her beloved to
which if the hand of our lord
bring you, you shall profitably
and happily be idle otherwi-
se, alwayes either read, or me-
ditate or praye or take in hand

something els, that shall be serious and necessary, and truly if you will settle your selfe with all diligence to the study of scripture you will be wonderfully comforted and every spirituall thing will begin to grow sweete unto you : and soe it will come to passe that being accustomed to holy delights, you will easily contemne those that are carnall: and your mynde will be wonderfully strengthened in your good purpose. To the end therfore that you may merit soe great a fruit willingly and wisely give your selfe to reading ; that is to say in reading seeke spirituall consolation and profit and the love of God,

God, not curiositie, not superfluous understandinge and knowledge, not neatenesse and elegante of words: for the kingdome of God is not in elegante of speech, but in holinesse of life: which elegante of speech neverthelesse as it is not overcarefully to be sought after, if it bewanting: soe is it not scornfully to be rejected by him that hath it, for it is alsoe the gifte of God. Receave all things with thankes giving and all things shall helpe forward for your salvation. Howbeit be not troubled if many of those good things which you heare or read slip out of your memory. For as a vessell which of-

ten receaveth water remay-
neth cleane although the wa-
ter powred in be presently po-
wred out agayne : so likewise
if spirituall doctrine often run-
thorough a wellwilling mynde , although it abide not the-
re , nevertheless it maketh
and keepeth the mynde clea-
ne and pleasing to God.
Your cheife profit consisteth
not in committing the word of
doctrine to memory , but ra-
ther that the effects of the do-
ctrine and words remaine in
you , that is by this doctrine to
get an internall purity , and a
ready mynde to fulfill the
commandements of God. Lear-
ne to apply those things to
your

your selfe that are spoken against vice for it is not safe to wrest them against others with a fixed indgement of mynde: least while you obstinately judge another, you defile or trouble your owne conscience. And soe in all things which seeme any wayes obseene avoide as much as in you lyeth even the very least allurement of any slippery motion if by way of temptation they do impugne, molest and trouble you importunately, contradict them with reason, deny to give consent, and making the signe of the crosse, direct your whole intention to God: For

so without hurt you may escape this danger. Furthermore doe not imitate those that observe noe order in reading, but doe reade what commeth first to hande, and where they first open the booke: they like nothing which is not new and strange for they loath all things that are usuall and stale, though never soe profitable. Farr be such instability from you: for it doth not recollect but distract the spirit: and he is dangerously sicke that is rayned with this disease: wisely binde your mynde to a certainty of reading and accustom your selfe to goe thorough with

with it, although sometimes it administer no matter of pleasure. Read, I say not confusedly or disorderly but methodically. Repeate those things, againe and againe, that are good. Neverthelesse in time of tribulation and spirituall poverty you may intermitt what your have begun, and according to your necessity turne and apply your selfe to other godly exercises, which may be more consolatory. For it is the opinion of the fathers, that it is good to goe to prayer, or meditation from reading, and agayne to have recourse to reading from prayer : that

C 6 prayer

prayer with a commendable
vicissitude succeeding reading,
and reading succeeding prayer,
loathsomnesse may be taken
away: and the mynde being
as it were fresh and lusty may
alwayes be the more able for
the proposed worke, and that
the greater fruit may be rea-
ped of both. And what hinde-
rance is there why a man
should not make short
prayers even in reading, and
aspire to God by holy desires.
There are many things that
may serve either for reading,
or prayer or meditation: such
are all the scriptures in which
there is conference with God:

Al-

Always I preferr common
prayers before private : and
inde them to be more profit-
able for you : although some-
times they may seeme more
barten and unsavory In like
manner esteeme of all com-
mon and regular actions for
above all things obedience
ought to be in the first place
you : if peradventure you de-
mande in what prayers and
meditations you should inpri-
vate cheifly exercise your selfe : if you will credit me , after
you have accused your selfe ,
and craved perdon for you sin-
nes , you shall cheifly beseech
God to mortifie your evill pas-
sions

sions and vitiouſ affeſtions, and quite and cleane to ſtrip you of all inordinatenesse: and that he will be pleaſed to grant you grace joyfully and pa-iently to endure all tribula-tion and temptation. Aske of him profound humility and moſt fervent charity. Beſeech him to vouchſafe alwayes to direct, teach, illuminate, and protect you in all things. Theſe things in my judgement are moſt neceſſary for you. And indeed they are great and high, neither can they other-wise be obteyned, then by prayer perfeuer therefore con-tinually knocking: and wit-hout

hour doubt our lord will at length open unto you : and will give you asmuch bread as your necessity shall require. But soe you neglect norwillingly to give thankes for what you have receaved. For nothing displeaseth God more, then forgetfulnesse and ingratitude forreceived benefits. And that you may the more willingly and sooner incline Gods benignity unto you, pray, attentively for the state of the whole church commanding unto God all the faithfull both alive and dead and every reasonable creature. Will you further hearein what with pro, fit

fitt you may exercise your selfe. I will tell you : singing of psalmes is profitable, the godly meditating in other parts of scripture is profitable, the consideration of creatures compated to their creatour is profitable.



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CHAPTER V.

Howe powerfull and efficacious
the remembrance of Christ's
holy life and passion is.

ALL prayers, singing of hymnes, thanksgiving and holy meditations are profitable: But by consent of all, the remembrance of Christ's humanity, and especially, of his most sacred passion is most profitable and only necessary, and whorthily. For it is the present extirmination of passions and inordinate affections, a fitt refuge in temptation, and surest safegard in dangers a
swee-

sweete refreshing in distresse,
a freindly rest from labour, a
gentle repressing of distracti-
ons, the true dore of sancti-
ty, the only entry to contem-
plation the sweet consolation
of the soule, the indeficent
flame of devine love, the sa-
wce of all adversities, the
fountaine of all vertues, from
whence they flowe to us, to
conclude the absolute example
of all perfection, the haven,
hope, trust, merit, and salva-
tion of all christians, I knew a
monke, whose custome was
to propose to himselfe every
day some parte of our lords
passion, as for example: one
day he would sett before his
eyes

eyes Christ's being in the garden. And withersoever he went that day , wheresoever he chanced to be , if not troubled with any other serious and necessary cogitation , whatsoeuer he did outwardly , he tooke a speciall care to direct his internall eye to our lord sufferinge diverse distresses in the garden , and thus would he talke with his soule : and my soule , behould thy God. Behould daughter , attend , see and consider , most deare : behould thy God , behould thy Creatour , behould thy father , behould thy redeemer and saviour : behould thy refuge , behould thy defender and prote^tour ,

stout, behould thy hope, trust,
 strength, and health. Behould
 thy sanctification, purity, and
 perfection: behould thy helpe,
 merit and reward: behould
 thy tranquillity, consolation,
 and sweetnes: behould thy joy,
 thy delights and thy life: be-
 hould thy light, and thy cro-
 wne and thy glory: behould
 thy love, and thy desire: be-
 hould thy treasure and all thy
 good: behould thy beginning
 and thy end: whether art thou
 scattered thou wandering daugh-
 ter. Howe long wilt thou lea-
 ve the light and love darknes-
 se. Howe long wilt thou for-
 sake peace, and involve, thy
 selfe in troubles: Retourne, re-
 tourne

tourne thou Sunamite retourne , daughter , retourne and
 recollect thy selfe most deare :
 leave many things and embrase one : for one thing is necessary for thee. Abide with thy
 lorde : place thy selfe by thy
 God: goe not from thy master:
 sitt in his shadow whome thou
 lovest , that his fruite may be
 sweet to thy throate. It is good
 for thee to be here daughter.
 For hither the enemy cannot
 make his approach. heare are
 noe snares , noe dangers , noe
 darknesse. All things are heare
 safe , all things calme. Re-
 side heare willingly most dea-
 re. For heare thou shalt be sa-
 fe and free : thou shalt be
 mer-

merry, and joyfull. Heere are roses, lillyes and violets: heere flowers of all vertues doe smell most pleasantly. Heere thou shalt see a brightnesse sweetly infligting all things with his rayes. Heere thou shalt finde true consolation: heere thou shalt finde peace and rest: to conclude heere thou shalt finde all good. With such short sentences he would both sharply and sweetly spur forward his soule, and call her home, when shee was wandering abroad, and force her to apply her selfe to the cheifest good. Of these little sentences he would take sometimes more, sometimes fewer, sometimes only

only one, sometimes two, sometimes three according to the fervour of his devotion and the pleasure of the holy Ghost: and he would often times iterate and repeat them. He would also force his soule to the remembrance of those things which our saviour did and suffered for her in the garden : in the meane time one while exciting her to the consideration of our saviours unsearchable humility,mildnesse, patience, most fervent and incomprehensible charity another while to take compassion on our lord of infinite majesty soe humbled and afflicted , and then againe to thanke him for

D

soe

soe great benefitts and piety,
an other while to repay love,
with love and anon to aske per-
don for her sinnes, and then to
beg this or that grace: he would
often convert his speech to
these or the like affectionate
and fervent aspirations: and
my soule when wilt thou be
ready to followe the humility
of thy lord when wilt thou im-
itate his mildenesse when shall
the example of his patience
shyne in thee: when wilt thou
be bette: when wilt thou be
free from passions and vitiouſ
affectiones: when shall evill be
quite distroyed in thee: when
shall all inordinatenesse bee
blotted out in thee: when wilt
thou

thou peaceably and gently endure all tribulation and temptation: when wilt thou perfectly love thy God: when wilt thou intimately embrace him: when wilt thou be wholly swallowed up in his love: when wilt thou be pure simple and resiened before him: howe long will it be ere thou be hindered no more from his most chast embracings: and that thou wert immaculate and that thou didst fervently love thy God. And that thou didst inseparably cleave unto thy chifest good: And then directing the eye of his heart to heaven, or to the depth of eternall light he would frame

D 2 the-

these aspirations : and my soule, where is thy God : where is thy love where is thy treasure: where is thy desire : where is thy totall good when shalt thou see him : when shalt thou most happily enjoy him when shalt thou freely prayse him with all the citticens of heauen: these and the like aspirations would he secretly speake either mentally or with his lips taking sometimes more sometimes fewer according to the internall motion of the holy Ghost : he would also often accuse his soule , that it was too slowe , sluggish tepid , ingratfull , hard , insensible , unstable , miserable and unhappy.

py. Againe he would comfort it being dejected with pusillanimity or feare , and would encourage it with these or the like words : dispaire not , my soule : take comfort daughter, and be confident most deare. If thou hast sinned, and art wounded , behould thy God : behould thy phisitian is ready to cure thee. He is most courteous and most mercyfull and therefore willing : he is omnipotent and therefore can pardon thy sinnes in a moment. Peradventure thou art a fraid, because he is thy indge : but take heart : for he that is thy indge , is also thine advocate. He is thy advocate to defend

and excuse thee doing peanan-
ce, he is therefore also thy
adge to save, not to condem-
ne thee being humbled. His
mercy is infinitly greater then
thy iniquity either is or can be:
which words I say not, that per-
severing in evill thou shoul-
de make thy selfe unworthy of
his mercy: but that being a-
verted from evill thou shoul-
dest not dispaire of indulgence
and forgivenesse thy God is
most gentle, most sweete, he
is wholly amiable, wholly de-
sireable, and wonderfully lo-
veth all things which he hath
created: when thou thinkest
of him, or conceivest him in
thy memory far be all imagi-
na-

nation of terror, austerity and bitternes from thee. When we say he is terrible, it is not in respect of himself, but of those, that abuse his patience and deferr to doe peinance. Whose most bitter and poysoneous sinnes as contrary to his most sweet and pure goodnes he repelleth and punisheth ; let not thime imperfections discourage thee too much : for thy God doth not dispise thee because thou art imperfect and infirme , but loveth thee exceedingly because you desirrest and labourest to be more perfect ; he will also helpe thee if thou persist in thy good intention : and will make thee

perfecter, yea peradventure,
(which thou little hopeſt for)
wholy fayer, and every way
pleasing to him. Thus and in-
numerable other wayes would
he frindly talke with his soule,
and invite her by chafte ſpee-
ches to the chafte love of her
beloved: he would also turne
his ſpeech to our lord and aspi-
ring to him by holy love would
ſay: and good JESU, pious Paſ-
tor, ſweet master, king of eter-
nall glory, when ſhall I bee im-
maculate, and truly humble be-
fore thee: when ſhall I truly
difpife all ſensible things for
thee: and when ſhall I perfect-
ly forſake my ſelfe: when ſhall
I beſtript of all propriety. For
vuleſ-

vuleffe there were propriety in
 me there would not bee selfe-
 will in me : passions and inor-
 dinate affections would have
 no place in me. I should not
 seeke my selfe in any thing
 propriety only maketh thee
 impediment and medium bet-
 weene thee and me : propriety
 only doth hinder thee from
 me: when therefore shall I cast
 of all propriety : when shall
 I freely resigne my selfe to thy
 divine pleasure : when shall I
 serve thee with a cleane, quiet,
 simple , and calme mynde :
 when shall I perfectly love
 thee in the armes of my soule :
 when shall I love thee with
 most fervent desire: when shall

all my tepidity and imperfection be swallowed up by the immensity of thy love : and my desire, my treasure, ô my to-tall good, ô my beginning and end : O my God, ô sweetnesse of my soule, ô my consolation, my life, my love. O that my soule might enjoy thy most sweet embracings: O that were indisolubly bound with thy love: would it were perfectly united to thee. For what is to me in heaven. And besids thee what would I upon earth. God of my heart and God my portion for ever. When shall the world be silent to me, when shall the impediments, troubles, and vicissitudes of this life cease to me :

me: when shall my pilgrimage be ended: when shall my sojourning be consummate when shall the miserable captivity of this bannishment be dissolved: when shall the shadowe of mortality decrease and the day of eternity draw neare: when shall I lay downe the burden of this body and see thee: when shall I praise thee with thy saints without impediment happily, and eternally: O my God, my love, my totall good. He was often wont to use such aspirations knowing that by the exercise of them humane spirit is more effectually united to the divine spirit: and that there by

man attayneth the sooner to
the perfect mortification of
himselfe. He had then ready e-
very where: But if at any time
he had more sufficient leasure,
he would then (sitting as Mary
Magdalen did) rejoice to lin-
ger more freely and that
more to the honour of God,
then to the inordinate pleasing
of himselfe: he would not in
the meane time omitt with a
teraine internall effusion of
heart, by a sincere and sweete
affection to adore, blesse, gi-
ve thankes, and pray: More-
over turning his speech to
the blessed virgin the mother
of God, as to a most mercifull
lady, and most liberall stewar-
desse

desse of heavenly treasures, he would ingeminat his pions complaints before her and with an holy importunity extort a benediction. Another day he would sett before himselfe howe our saviour betrayed by Judas was taken and concerning this point he would iterate his foresaid exercises: and so would goe through with the passion in order, and having ended would begin a gayne. And about that part of the passion, which did represent Christ hanging on the crosse he did not employ himselfe in order and in his proper day, but every day at least breifly, if so be he thought it
con-

convenient, exciting his soule
 to the earnest contemplation
 of these things. On every so-
 lemnity of our saviour or the
 blessed virgin he would (if he
 thought it good) propose to
 the eyes of his mynde the re-
 presentation of that feast in
 stead of parte of our lords pas-
 sion which otherwise was that
 day to be frequented: And
 would performe his internall
 exercises or fainly discourses
 with his soule and about the
 worke, cause, mystery and joy
 of that festivity. He was also
 much delighted with singing
 the psalmes. And I knowe,
 that by the continued custo-
 me of this holy exercise he rea-
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ped great consolation and singular profit of his labours.

I xvill sett downe an example imitate of it, if you please. For by this meanes you shall be accustomed to apprehend the presence of God : by this meanes you shall begin to have your sences sober, watchfull, exercised, and calme : by this meanes you shall prepare your selfe away to the highest contemplation and perfection: thus wherefoever you are you shall spend your time profitably: vayne and instable cogitations being caste forth out of the corners of your heart and such as are serious being entertayned in their place : you may

fra-

frame your selfe meditations
and aspirations in other ter-
rities, then wee have, if you
perceave the looking in your
booke to hinder your mynde,
where by you are the lesse able
to reach to God, and to be uni-
ted to him, lay a side your
booke: againe if you perceave
it doth further your exercise,
make use of it: for I would that
your devotion should be free
to you, and that you should
follow the grace of the holy
Ghost without confusion or
anxiety, moreover, by aspira-
tions (as you may perceave by
the above written copyes)
we understand certaine short
jaculatory prayers, or burning
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desires, and lively and amorous affections to God. He that hath not as yet undertaken the beginning of internall conversation and his owne mortification or hath at least but newly begun, ought not peradventure so precisely to follow this rule.

But it shall be expedient for him to exercise himselfe for a while according to this manner which I shall opscribe: lett him therefore every day propose to himselfe some part of our saviours passion and lett him study to have recourse in mynde to the same whether he stand, goe, sitt, or rest: unlesse he have some other pro-

profitable or necessary thing
in his heart to treat of. And
lett him often discourse with
his soule in the presence of
Christ suffering, either thus,
or after the like manner : O
my soule behould thy God,
behould ingratefull, attend
thou wretch, consider thou
poore soule: behould thy God,
behould thy Creatour and Re-
deemer : behould howe the
king of eternall glory humbled
himselfe for thee : behould ho-
we the highest majesty debased
himselfe for thee : see what
sorrowes, bitternesse and in-
dignityes thy saviour suffereth
for thee: Consider with what
charity he loved thee, who
under-

undertooke soe great calamity and affliction for thee. Arise my soule, arise out of the dust, slip thy head out of the collar thou captive daughter of Sion. Arise forsake the puddle of thy vices and leave the vuncleaneesse of thy negligent life. Howe long wilt thou take pleasures in perills. Howe long wilt thou esteeme anxiety and torment to be rest : howe long wilt thou securely sleepe in destruction. Howe long wilt thou willingly leave the right way and wander abroad far and neere by unknownen places. Returne unto our lord thy God: for he expecteth thee: make hast, be not slacke : for he

he is ready to receaye thee :
he will meet thee with open
armes : only deferr not thou to
returne : Come to J E S U S , and
he will heate and purifi thee :
Joyne thy selfe to J E S U S , and
he will illuminate thee . Adhe-
re to J E S U S , and he will blef-
se and save thee : sometimes
lett him more expressly up-
braid his soule of ingratitude
and perversenesse , saying : a-
las my soule , howe ingrate-
full hast thou bin to thy God :
he hath bestowed innumer-
able and most admirable bene-
fitts on thee , and thou still re-
paye evill for good : he hath
created thee according to his
owne image and likenesse : he
hath

hath endowed thee with immortality : he hath deputed heaven, and earth and all things contayned in them to thy commodity : he hath enriched thee with many gifts and graces : he hath brought thee to the light of the Catholique faith : he hath with drawen thee from the dangerous wa- ves of the world, and conveyed thee to the haven and tranquillity of a monasticall life, where thou (as in a most sweete paradice of spirituall pleasures) mightest have infinite occa-
sion of holy joy and good wor-
kes : he hath patiently borne with thee, greviously sinning, and hath preserved thee from

E the

the jawes of hell. The king
hath bin incarnate for thee:
thy Creator for thy sake hath
become thy Brother: Neyther
did he thinke it sufficient to be
borne for thee : wherefore he
would also suffer for thy sake ,
he endured sorrowe and dis-
tresses , for thy sake , he was
betrayed and taken for thy sa-
ke , he was spit on and buffe-
ted : for thy sake : he was
scourged , and wounded with
a crowne of thornes : for thy
sake he was smytten with a
reed , and loaden with the bur-
then of the crosse : for thy sa-
ke he was nayled to the crosse
and drunke vineger : for thy
sake he wept and shed his most
soul
holy

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holy bloud : for thy sake he
 died and was buried. He hath
 adopted thee to be heire of
 the kingdome of heaven : he
 hath promised those things
 unto thee, which neyther eye
 hath seene ; nor heatt of man
 can comprehend : But thou
 hast left and contemned him
 who hath bin soe many wayes
 beneficiall to thee thou hast
 cast away the holy feate of
 him that loyed thee : thou hast
 shaken of his sweet ioke, that
 hath elected thee : thou art
 become as one of the daugh-
 ters of Beliall : as an impudent
 harlot : thou hast iniquityes,
 worshipped without modesty :
 Thou hast compacted with

E 3 death:

death : Thou hast given thy hand to the devill : thou hast bin most prompt to all wickednesse : thou hast heaped evill upon evill , and hast rejoiced to adde worse to the worst. By thy wickednesse thou hast againe crucified JESUS-CHRIST, who had chosen thee for his spouse : thou hast renewed his wounds by thy crimes. Who will give thee grones and sighs: who will give thee a spring of teares, that thou mayest night and day bewayle thine ingratitude: O unhappy wretch, what wilt thou doe & that thou haddest kept thy selfe in the state of innocencie : and that thou haddest remayned immacula-

te :

te : O that thou haddest not miserably defiled thy selfe with dishonesty : O that thou haddest not gone , astray from thy God : thou hast lost thine innocence thou art defiled , thou art become dishonest , thou hast gone astray from thy God : Alas poore wretch and what wilt thou doe : to whome wilt thou fly : from whome wilt thou expect helpe : from whome , but from him , whome thou hast offended : he is moste pitifull , most courteous most mercifull . Humble thy selfe , powre out thy selfe like water in his sight , and he will take pitty on thee : sometimes lett him turne his lament

tations to our lord with these
or the like words: Alas my lord
J e s u , what have I done : ho-
we have I left thee : howe have
I despised thee : howe am I be-
come forgetfull of thy name :
howe have I cast aside thy na-
me : howe have I cast aside thy
feare: howe have I trod thy la-
we under my feete : howe have
I trasgressed thy precepts. O
me, my God , ô me , my Crea-
tor: O me, my Saviour: O me,
my life and my totall good,
woe be to me wretched creatu-
re, woe be to me, woe be to me,
because I have sinned , woe be
to me because I have made my
selfe like to a bruite beast, woe
be to me because I am become
orem

more silly then a sheepe. O
good J E s u , ô loving sheep-
herd, ô sweet master helpe me.
Sett me on my feete , stretch
forth thy hand to me being in
danger. Cleanse me from my
filth , cure my wounde con-
firme my weaknesse , save me
from destruction. I confessē my
selfe unworthy to tread on the
earth , I am unworthy to be-
hould the light , I am unwor-
thy of thy aide and grace. For
great is myne ingratitude ,
great , yea too great is the e-
normity of sinnes : never the
lesse thyl mercy is infinitely
greater : Therefore , ô God ,
thou lover of mankindē , and
my only hope , have mercy on

SAHO

E s me

me according to thy great
mercy: and according to the
multitude of thy commisera-
tions take away myne iniqui-
ty. Some times as if he were
risen out of adreame, falling
on his knees in the sight of our
lord, lett him affectionately
say: Lord, if thou wilt, thou
canst make me cleane. Or this:
O God be propitios to me a
sinner: or that have mercy on
me J E S U S, sonne of David:
or that other: O lord helpe me,
Soe likewise lett him powre
forth his heart before the Vir-
gin Mary the mother of our
lord, and all the Saints of God,
humbly suing for their inter-
cession.

CHAPTER VI.

*We must dayly call to munde the
manifould sinnes which we
have committed.*

And very day, or certaynly very often, when occasion shall serve lett him recollect him selfe, and with a profound humility firmly proposing amendment, lett him call to mynde, and particulary confess before our lord the sinnes of his fore passed life but especially those by which he hath most greviouly offendid the divine goodnesse. But it will be indiscretion to dwell

E 6. long.

long upon those that belouge
to the frailty of the flesh , least
the remembrance of them and
the longer treating of the ould
sin breed a newe sin by unlaw
full delight : In which confes-
sion , contrition and sensible
devotion , lett him accustome
to lament , more that he hath
behaved him selfs contume-
liously and ingratfully to
words his Creator and father ,
then that he hath brought him
selfe in danger of eternall pu-
nishment .

In the formes of lamenta-
tion and godly complaints
which we have prescribed , he
need not care for running over
many sentences : But let him
take

take which he will , and as ma-
ny as he will , observing no or-
der if he make choice of only
one , or two , or three , which
soever thy be , he may re-
peate againe and againe , he
shall doe well. We would that
he should doe freely accor-
ding to his devotion alwayes
avoiding confusion and per-
plexity : I knowe one , that
being externally ; busied , in
his conversion to our lords
passion among chaste discour-
ses tooke delight to call to
mynde these few words , or
the like : O good JESU , ô pious
Pastour , ô sweet Master : good
JESU , have mercy on me :
pious Pastour direct me : sweet
Ma-

Master teach me : my lord helpe me: Another there was that did take delight to rune over sometymes more, sometimes fewer of the afor said lamentations and to expresse them in diversity of words recording to his affection. Let our yoing beginner , as I have said , be free in these things, and let him stirr himselfe to compunction and diligence in his spirituall purpose by meditating , if he please upon death, purgatory, judgement , hell and heaven.

Which kinde of meditation, by howe much the neerer it draweth to liberall feare and the love of God by soe much it is the more acceprable to our

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our lord, and more affectuall
for the purifing of the soule :
againe by how much the more
it participateth of liberall and
servile feare by so much is it
the lesse profitable : By libe-
rall feare we feare to sin, least
we offend our most bountefull
lord God, and soe loose his fa-
vour and familiarity. By ser-
vile feare we feare to doe ill,
least we should undergoe dam-
nation and punishment: Never-
thelesse it is good to be with-
drawne from finning by servile
feare but soe, that we stay not
there, but passe on to liberall
feare: in meditating on eternall
glory, let him goe thus or in
the like manner to worke : O
how

how blessed is that heavenly
Hierusalem: the walls whereof
consist of most pretious stones:
the gates where of shine with
most choice pearles: the streets
where of are paved with most
pure gold: the gardens simile
being dekt with flowers most
incomprehensibly flourishing.
There the sound of joy is per-
petuall: there the canticle of
gladnesse is over song by an
unwearied quire: there the ju-
bily of exultation is alvvayes
renewed there the instru-
ments of the saints doe al-
vvayes resoud: there cinnamon
and baulme incessantly breath
forth an unspeakable odour of
sweetnesse: there is peace and
rest

rest overcoming all sence: there is temperatnesse and calmnesse beyonde all human reach: there is eternall day and one spirit of all: there is sure secuity, secure eternity, eternall tranquillity quiet happiness, happy sweetnesse, and sweete mirth: there the just shall shime as the sun in the kingdome of their father. O vwhat hapenesse is it to be amoug the quires of Angells, to have perpetuall fellowvship vwith the holy Patriarkes and Prophets, vwith the holy Confessors and Virgins and with the most gloriouse Mother of God. Not to feare, not to be sorrowfull, not to be in anguish, not to be grei-

grieved , not to be troubled
 with tediousnesse, to endure no
 labour , no impediment , no
 loathesomnesse , no necessity :
O what a wealth of consolation
 what a sea of delights , what an
 abundance of joyes , what pro-
 fundity of most pure pleasure
 will it behould that incircum-
 scriptible light , to see that mo-
 ste amiable brightnesse , to see
 that unspeakable glory of the
 moster high Trinity , to see the
 God of Gods in Sion , to see
 him not ariddle , but face to fa-
 ce , to see also the glorified hu-
 manity of the only begotten
 God for if the visible bravery
 of the heavens be a pleasant
 sight , or to behould the glit-
 tering

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tering clearnesse of the starres,
 to see the glorious beuty of
 the sun, to see the shining of
 the palefaced moone, to con-
 sider the gratfull light of the
 aire, to contemplate the ele-
 gant neatnesse of birds, flowers,
 grasse and colours, to listen to
 the sweete chanting, of nigh-
 singer als and larkes, to heare
 the melodious harmony of
 Harpe and Lute, to smell to
 the fragrant Roses and Lillyes,
 to drawe the breath that spices
 and perfumes send forth, to
 taste the deliciousnesse of di-
 verse palate pleasing fruits:
 if I say, there be soe great
 pleasure in these things, what
 a torrent of most sincere de-
 light

light will it be perfectly to contemplate that immense beaury , and perfectly to taste that infinite sweetnesse from whence all beauty , all sweetnesse of things created floweth downe to us : The spring tyde representh unto us the state of eternall felicity , and the future resurrection : for then we see heaven earth , trees and all things els with a certaine new grace to be decked with admirable ornaments : not withstanding there is greater difference beweene that which it represently , and that which is represented , then betweene noone and midinght . Blessed therefore , yea thrice blessed is that

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that heavenly Hierusalem where nothing wanteth that may please and whence all things are banished that may displease, where almighty God is happily praysed for ever. Let him learne purely to frequent the joyes of this supernall cit-ty, to love and desire them, yet not soe much for his one profitt, as for the profitt and honour of God. Although indeed the meditation of eter-nall life may be more sincerely practised by him, that hath bin a proficient in internall con-versation, then by him that hath scarcely attayned to the begining of his owne mortifica-tion, and knoweth better ho-

we to seeke himselfe then God. In our above related meditation let a novice exercise himselfe continually for the space of one, three, or six monthes, yea for a whole yeare or more: untill he perceave with in himselfe an absolute contempt of the world and himselfe, and that he begineth to feele the fervent purpose of a spirituall life to take roote in him. Some are with more difficulty, some more easily turned to the better. And some, whome it pleaseth God out of his moste infinite favour moste liberally to prevent are presently changed. In the meane time he may also employ himselfe in thankes-

kesgiving in praysing God, and other prayers ; but let his cheife employment be in reasonable mourning for , and persecuting of his sinnes. Let him not be troubled if he cannot drawe teares externally for he lacketh not teares internally , that truly hateth all sinne and iniquity.

Nowe after he hath in some measure reformed the image of God with in himselfe by healthfull bitternes of mourning and contrition , he may with greater confidence and profit imitate the above proposed example of exercise.

Therefore lett him take courage , and fervently prepare

himselfe for a more intimate familiarity with the heavenly briedegroome. But as long as he is weake or colde he shall kindle in himselfe the fire of divine love by serious meditating on the incarnation or passion of the only begotten sonne of God , sweetly conferring with his soule concerning these things. By which meditation being once inflamed , let him compose himselfe by prayer and aspirations , desiring , by them to unite his spirit to the cheifest good. If he often persist by this meanes to drawe his heart to the love of God , he shall soone bring himselfe to that passe , that pre-

presently at the first convention of his mynde or aspiration without any premeditation he may be able to separate himselfe from creatures and their imagination, and plunge himselfe in the sweetnesse of divine love. Then he shall not so much need to remember each, particular sinne of his life past in his penance before God, and with sorrowe to direct the insight of his heart unto him, for soe might his freedome and affection towards good be hindred: but rather let him amorously direct his heart to God himselfe detesting what soever may seperate or withdrawe him from him

neyther do we meane that he should negligently forget his sinnes : but so to remeniber them, that the remembrance hinder not a greater profit, therefore lett him confess them dayly to God rather summarily then particulerly. Truly we have a more present remedy against lesser sinnes, when we turne to God by a sweote and effectuall affection of love, then when we tedious-
ly bise our selves in the consideracion of them, and severe punishment of them. Let him therefore cast them away into the bottomlesse depth of Gods divine mercy and goodnesse, that like a sparkle of fire in the midest

midest of the sea they may there perish. Let him endeavour to reject quite and cleane all inordinate pusillanimity , and superfluons scruples of conscience , and perplexed diffidence whensoever they arise. For vilesse they be presently lopped of they doe diverse wayes chooke up the alacrity of the mynde , and very much hinder our internall going forward.



CHAPTER VII.

*Every one ought to consider his
owne ability and to proceede
accordingly.*

Moreover let him attempt nothing beyoud his strength , but be content with his lott. If he cannot reach as farre as he desireth , lett him reach as farre as he can : And unlesse he flatter himselfe , he may easily knowe what proceedings he is able to make. Neverthelesse the devine boun-
ty is liberall , infusing it selfe wheresoever it findeth a mynde worthyly prepared.

Whe-

Wherfore if our spirituall
practitioner be not yet admis-
sed to the sublimity of contem-
plation and perfect charity lett
him thinke himselfe as yet not
prepared for the receipt of soe
great a good. And what good
would it doe him to receave
that grace , which he knew not
howe to make good use of.
Lett him make hast to pull up
all vice by the roote , that he
may be the fitter. But still with
this proviso , that he strive not
beyoud his strength. Lett him
not impatiently try to forerun
Gods grace , but humbly to
followe it. Lett him not , I
say , violently force his spirit
thither , whither he cannot

reach: least presuming which he
ought not, he tumble himselfe
downe headlong by his owne
violence, and being crushed be
punished for his rashnesse. Lett
him soe tend to perfection
that unbrideled violence and
turbulent solicitude bear no
part in his indeavours. Lett him
attend the measure of grace
given him, and with all remem-
ber, that he shall farre more
easily, safely, quickly, and hap-
pily, attayne to the highest
degree of contemplation, it is
to the comprehending of misti-
call divinity, if he be touched
and rapt by the meere grace of
God, then if he endeavour to
attayne unto it by his owne
la-

labours : Lett him alwayes therefore obserue a meane with discretion, least by excesse he run into defects. The bread of teares is good and many when they should refresh themselves surfeit by it. For they infist so long in teares, and with so great confusion and agitation, that both spirit and body are fayne to lye downe under the too much intent or extended exercise. We confesse that many by discretion and the help of the holy Ghost can long and profitably mourne. And there are many agayne that being internally inebriated with the torrent of pleasure which they take in

God.

God. Do unseasonably urge
and spur forward themselfes
to greater violence, and desist
not from this indiscreet forcing
themselves, untill being hurt
and confounded they fall and
fayne in themselves, and are
thenceforth made unapt to re-
ceive the sweetnesse of grace.
Wherefore the internall heate
and violence is alwayes soe to
be moderated that the spirit
be not extinguished, but com-
forted by it. They whose heads
are of a good temper, may mo-
re fervently and strougly insist
in fervent aspirations: but they
that have weake heads (espe-
cially if the weaknesse growe
by indiscretion are not able to

exer-

exercise themselves otherwise
then very gently and mode-
rately. And such can scarrely
somtimes admitt a simple com-
punction of mynde, or medi-
tation, or reading wihout hurt
yea although they leave their
heade on some place. So great
is the calamity that procee-
deth of the vice of indiscre-
tions. But lett them not dispa-
re, that are brought to that
passe: But lett them diligently
(asmuch as in them lyeth) a-
voide the discommodity of
this hurte or confusion, and
humbly pray to God for the
restoring of that which they
have spoiled themselves. If
God be pleased to heare them,
lett

Lett them be thankfull : if not,
Lett them blesse our lord : and
for his love learie according
to his pleasure patiently to en-
dure this misery, which they
have done on themselves. Lett
our internall practitioner be-
ware also of all lightnesse of
inconstancy and instability.
Lett him take in hand those
exercises that are good : and
let him goe on with what he
hath once begunne, although
they like him not : but soe that
the pleasure of the holy Ghost
be followed in all, the decree
of his owne will and appoint-
ment being rejected. For the
holy Ghost doth diverse wayes
as it were invite us and use to
as

as bring us by diverse pathes to
that wyne cettler and bedcham-
ber of divine love : whose in-
stinct we must still obsearve
and most readily followe , lay-
ing aside all propriety where-
fore this our spirituall scoller
shall often present himselfe
to the holy Ghost as a prepa-
red instrument : and which way
soever the holy Ghost shall
bend and apply , lett him pre-
sently followe : if att any ti-
me he shall be drawne or e-
levated up to the soaring con-
templation and embracements
of the cheifest good , lett him
freely offer up himselfe : and
if the passion of Christ , or any
holy meditation and imagina-
tion

tion occurre, lett him not stay at it, but with all expedition fly thither, whether he is called by the spirit

When he dout fully staggeth in his purpose not knowing how he ought to proceede in his begun enterprise, lett him use the counsell of men that are prudent, expert, and humble: for soe he shall be a greater proficient, then if relying uppon himselfe he proceede according to his owe inventions.

But in the meane time lett him not forget carefully to have recourse to the remedy of prayer humbly beseeching in all things to be directed and ilumi-

Iuminated by our lord : least
 at any time being deceaved he
 followe error insteed of truth.
 And let him alwayes remem-
 ber , that he can never perfect-
 ly be at leasure for God , vu-
 llesse his heart be free and clea-
 ne from all things besids God :
 you have nowe heard , Brother ,
 after a manner howe he shold
 begin and howe he should goe
 forward in externall exercizes ,
 that desireth to attrayne to any
 excellent degree of a pure life .
 It shall be your parte not only
 to heare and reade these things
 bu also to put them in practise .
 Which if you doe , and have
 helpe from above , and that
 you beginne to be cleare with
 in ,

in, and that psalmodis and o-
 stiebs offices of divine praise
 wax sweet unto you, search
 not so high, but be afraide,
 For althoough your heart being
 enlarged you doe awhile run-
 ne the way of Gods coman-
 dements, you have not of your
 selfe enlarged your hearte, but
 God hath done it. And he that
 enlarged it can permitt it, his
 grace being withdrawne, to be
 agayne coupled up and inpri-
 soned. The sunne of justice
 hath shined on you, and cer-
 taine scales being taken of,
 hath illuminated your mynde:
 but who can hinder him from
 hiding himselfe, of he be soe
 pleased. Wel you therefore
 rea-

ready: for he will hide himselfe and his amiable brightness being once departed, your sensess shall againe be darkned and hindred. Moreover certayne immistions by evill angells will tosse the shiop of your brests yea peradventure the temptation will be soe strong, that you will thinke all to oppose it selfe against you. You will seeme to your selfe to be wholly given over to satan, and will not have list to open your mouth in Gods praise. Neyther shall this calamity endure a little while. Neyther shall you only once or thrice or six, or ten times be layed hold on by it, but very often;

so-

Sometimes more vehemently
then at others. But be not de-
jected att this: Neyther thinke
any thing sinnisterly of your
faulfe. For he hath permitted
you to be tempted that it may
be manifest if you truly love
him and that you may learne
to pitty, others that are op-
pressed by temptations. He
scourgeth and bruseth you,
that he may purge you from
vice, and prepare you for mo-
re grace. He seemeth to leave
you as it were for a time, that
you wax not prond, but may
alwayes acknowledge that
you can do nothing without
him: yet neverthelesse he doth
not forsake you. He exerciseth
you

you in these , and the like ad-
versities out of the unspeak-
able charity where with he
loveth you. For the heavenly
spouse useth this kinde of di-
spensation with a fervent soule
converted unto him. He visi-
teth her solemnly in the begin-
ning of her new purpose , doth
comfort , and illustrat her and
after he hath recreated and al-
lured her with his sweete smell
he draweth her after him and
lovingly meeteth her almost
every where , with his mille
feeding his new friud.

Afterwards he beginneth to
administer to her the solid foo-
de of affliction , and playnly
sheweth her howe much she
ought

ought to endure for his name.
Nowe she beginneth to be in a
sea of troubles : men molest
her without , passions trouble
her with in : punishments af-
flict her externally , internally
she becommeth dejected by
pusillanimity : externally she
is greived with infirmities , in-
ternally darknesse overcasteth
and clowderth her : the exter-
nall parts are oppressed , the
internall dried up : one while
the bridgrome hideth him-
selfe from the soule , another
while he discovereth himselfe
unto her : Nowe he leaveth
her as it were in the darknesse
and horrour of death , and
presently recalleth her to the
sweet-

Sweetnesse of light : insomuch that it may be truly said of him, that he leadeth downe to hell, and bringeth backe againe. By such meanes he tryeth purifieth , humblyth , teacheth , weanes draws & adorns the soule : if he finde her faithfull in all things, and to be of a good will and holy patience , and that by long exercise and his grace she doth mildly and affectionately endure all tribulations and temptations , then doth he more perfectly joyne her to himselfe , and familiarly make her partaker of his secrets , and binde her farre otherwise to him , then he did at the begin-

ning

ning of lier conversion: Be not therefore troubled, when vehement temptation scourgeth you but as if you receaved a rooken of his love remayne faythfull and invincible in your agonies, saying with blessed Job: Although he shall kill me, I will trust in him during this storne it will be somewhat hard for you to be present at the divine office, by reason of the too much instability and cloudiness of your mynde. Not withstanding be patient and gently do what lyeth in your power. The night will passe away darknesse will be dispersed and light will take place againe. But as long as it is

is yet night take heed you be
not found idle and negligent :
if you have no list to pray, sing,
or meditate, then read. If your
minde loath reading write, or
manfully , exercise your selfe
for the time , in some other ex-
ternall worke , in the meane
time diligently rejecting the
troubles of vaine cogitations.
If drowsinesse doe unseasona-
molest you, so that it grevious-
ly deppresse you , you shall
peradventure (time and place
permitting) do better if some-
what pertinently to the ho-
nour of God , leaning your
head somewhere , you flum-
ber a little, then if inexorably
you resist it : for if by labour

G 2 you

you thinke to drive it away , as
long as you labour you shall
be free : But that once paste ,
and you betaking your selfe to
your spirituall exercises , it
willeasily returne if you slee-
pe lett it not be deepe , nor
long : soe that it last no longer ,
then one may read one , or
two , or three Psalmes : for so
your spirit being as it were re-
newed , will arise with more
expedition and alacrity . They
that knowe not howe to be-
have themselves soberly in ea-
ting , drinking , and the custo-
die of their fences , if thy fly
to this remedy , it is to be fea-
red least they rather agrava-
te , then alleviate this disease :
and

and falling into a deepe and long sleepe miserably loose their time by sluggishnesse : watch carefully against those temptations by with the devill endeavoureth to encline the mynde to those things that are indecent and vicious : Be sure to reject them in the very beginning , before they take possession of you with in for unlesse you repell the adversary at the first onset , if he gett entrance , he will presently clap bolts on your soule : and you being destitute of liberty and force will hardly be able to resist . But if you have behaved your selfe negligently and he fetter you , doe not yeild soe .

but deny your consent, and strive against him even by creeping on the ground, and pray to our lord in the strength of your spirit, that freeing your bonds he will restore you to liberty, or at least preserve you from giving consent. But knowe that many times you shall more easily overcome the adversary suggesting any filthy impious, and absurd thing, if you contemne and sett light by his barking, and doe passe them over, then if you strive long with him, and with great labour endeavour to stop his wicked mouth; But if he over much importune you, and being repelled once or twice do

do still come on a fresh, you
must meete with him on play-
ne termes, that being over-
throwne in plaine grounde he
may fly away with disgrace.
Nowe he setteth on us many
wayes: for sometimes he see-
keth to ensnare us secretly
and under pretence of piety:
sometimes he setteth upon us
openly and with open fury:
sometimes he creepeth by little:
sometimes he breaketh forth
sodenly and unlooked for so-
metimes he layeth siege to us
by spirituall and internall mea-
nes, sometimes by corporall
and exterrnall aduersayes or
prosperities: wherefore we
must alwayes have recourse

to the aide of our lords passion,
 and cry to God with teares.
 But as I have already said, so
 re not too high by reason of
 the grace, which peradventu-
 re you have. For what have
 you, that you have not recea-
 ved why doe you glory, as if
 you had not receaved, take
 heed therefore that by noe
 meanes you open the windo-
 we of your heart to the blast of
 vaine glory or the aire of selfe
 complacence: See you brag
 not see you boaste not abroade
 of what you have receaved:
 But keepe your secret to your
 selfe, let it abide with you:
 unlesse you happen to reveale
 it humbly and modestly to so-
 me

me intimate and secret friend
 for spirituall utility or consola-
 tion or that you be compelled
 by obedience , or other mani-
 fest necessity ; or great profit.
 See that you beleeve not , that
 you have receaved the gift of
 God by your owne merits and
 labours : but rather judge your
 selfe unworthy (as indeed you
 are) of all grace and consola-
 tion , and worthy of all confu-
 sion and dereliction . Compa-
 re your selfe with those that
 are more holy , that by consi-
 deration of their perfection
 you may the better acknow-
 ledg your owne imperfection :
 humble and deject your selfe :
 place your selfe unsaynedly

G. 5. be-

Belowe all men : but you will
say howe can I doe this consider-
ing that many with out feare
or shame live moste debau-
chedly which I neyther doe,
nor will doe : what shall I cast
my selfe belowe them : shall I place
them above me : I say
you shall.

CHAPTER VIII.

*A very good meanes to obtayne
humility.*

For if you consider that
these who to day are soe
bad, may to morrowe be mo-
re perfect then your selfe :
and that if they had recea-
ved

ted the gifts, that are granted you from above, they would leade a farre more holy life then your selfe: and that you would sinne more grievously then they, if you were not prevented by a more abundant grace: I say if you consider these things, you will easily observe howe fit it were, that you should present every sinner before your selfe: O if you did knowe the secret of God, howe willingly would you give place to others, howe gladly would you take the lowest place, howe joyfully would you lay your selfe at the feete of others, with what alacrity would you attend the

sicke. shewe devoutly would
you honour all, howe affectio-
nately obedient would you be
without any delay or com-
plaint: But yet I require a mo-
re excellent thing of you,
viz that you place your selfe
not only belowe all men in
your heart for Gods sake, but
also belowe each creature, re-
puting your selfe as moste ab-
ject dust, esteeminge your selfe
unworthy to tread on the
earth, or to enjoy the bene-
fitt of light: looke more ex-
actly into your selfe, howe in-
gratefull, tepid, unstable, mi-
serable, and vile you are: and
by that meanes you will attai-
ne to that moste humble sub-

mis-

mission of mynde : if the old enemy knocke importunitly at the dore of your heart putting into your conceit that you should thinke your selfe some body , that you should vainely glory and compare your selfe with others : repell the subtill villany , locke the dores against him : and al- though you feele some pesti- lent immissions , beware al- ways of giving your consent : for if you consent , if you let in the impostour and incline your mynde to his unlawfull allurements , you have broken your faith and vow , which you have made to the bride- groome of your soule : you ha-

ye polluted the bed of your beloved, which before flourished: neyther can you be admitted to his most blessed familiarity, unlesse you cast out the adulterer, and humble your selfe exceedingly. And peradventure you shall not be receaved to favour, unlesse you be first punished and afflieted for a while, and that the filthy kisses which the impure spirit hath imprinted on your soule, be rased out by the scourge of God. But enough hath bin spoken of this.

CHAP.

avoyd of ymede with agayn
CHAPTER IX.

Hitherto we have spoken
how you ought to assist
at the divine office, what in-
ternall exercises you should
undertake, what rule to be
observed, what to be followed,
what to be avoided in them,
we will nowe passe to the rest,
that we have to speake of. As
for corporall refectiōns, be-
ware of all excesse: least being
overloaden you be made unapt
for all spirituall exercises. For
it cannot be, but that the belly
swelling by imtemperance
must needs drawe away the
mynde from God, and those
things

things that belong to salva-
tion, wine especially beinge
more largely used, although
without drunkennesse, is a
great impediment: it inflameth
the body, confoundeth the
internall parts and distressing
the alacrity of the spirit, stir-
reth up a beastly kinde of slug-
gishnesse. In vayne therefore
doth that man aspire to a spiri-
tuall life, that yeildeth to his
belly: Lop of therefore alt-
vitious desires. Take noe care
whether your meate or drinke
be very delicate or sweet of it
selfe. If it be mans meat, and
reasonable, what neede you
desire more: you are a monke:
comethen to the table to re-
fresh

fresh rolls do
not go mouldy

THE BAKERS DO
NOT GO MOLDY



fresh your body of Gods gifts,
 not to nourish the pleasures of
 the flesh: wherefore if you are
 troubled about the goodnesse
 of your victualls and doe mur-
 mer as I have already said, see
 I say againe, you are no mon-
 ke: if J E S U S were truly plea-
 sing to your heart what poore
 fare for his sake would not be
 pleasing to your pallate. For
 J E S U S is a moste pleasant sau-
 ce, even to extreame poverty.
 Love him, and all manner of
 foode will not be lesse, nay
 will be more pleasing unto
 you, then the delicious ban-
 quets of kings. J E S U S being
 hungry for your sake was often
 fed with bace bread: J E S U S
 thi-

thirsting for your sake dranke
vineger and gall. Take your
meate and drinke continkently,
teasurely and moderatly , ex-
cluding all brutish grediness. Have a care even of the natu-
rall delight , that proceedeth
from your naturall refection.
Doe not refle~~ct~~ upon it, do not
desire to feede your sensuality:
for if you feede that , it will fee-
de on you , and pollute you
within : And as you must of-
ten deny the flesh what it evily
desireth : soe sometimes you
must force it to receave what it
desireth not. For sometimes it
doth in a manner loath that ,
which naturall necessitye re-
quireth .

Further more beware that
while you refresh your body
your mynde be not in the mea-
ne time hungerstaryed. There-
fore let the mouth of your
heart feed on the word of God,
and let your eares receave the
wholesome doctrine and deeds
of the saints : And if you hap-
pen to sitt at that table , where
there is noe holy reading , do
not thus deprive your selfe of
her spirituall foode ; but as
much as silence will permitt ,
converse inwardly either with
your soule or with God and
propose to your selfe some
godly thing to keepe your selfe
doing. As in your dyer , soe
be alsoe sober in apparell. Re-
ject,

ject, scorne, and detest what
soever is contrary to monasti-
call simplicity. Neyther doe
you imitate those vaine and
wretched monkes , that are
ashamed of their estate and
vocation, but not of their lewd
life and conversation : who if
they are to goe abroad and to
come into the sight of seculars
will bewray their foolishnesse
and curiositie : They must for-
sooth have such and such clo-
thes, and weare their cassooke
after this or that fashion. They
are ashamed to weare their
apparell according as religion
doth ordayne , and according
to the constitutions of their su-
periours and ancestors : And
soe

soe comming abroade not like
humble monkes, but like delicate
and neate courtiers: by
this prodigious sight they pro-
voke wile men to sorewe
and indignation, but finde mate-
ter of mirth for the devill, evi-
dently shewing by this ab-
surdity what they are with in
viz: proude, wanton, and
full of vaine glory: Alas wret-
ched monkes farre wide from
the scope of true religion: O
monkes not monkes: but mon-
sters: O monkes detestable, by
being thus deluded by the de-
vills cloathing: Is this it, that
you promised to God, when
by the most sacred vowe of po-
verty, you solemnly renounced
the

the world with all the pompe
and vanities there of: is this it,
that the king of kings hath
taught you by his word: is this
it, that he hath shewed by his
example, when being wrapt in
base clouets, he had noe other
cradle then a manger. When
likewise he was apparelled in
a white garment and a purple
robe in scorne: is this to follow
we J E S U S: is this to tread in
J E S U S footesteeps. O intol-
erable confusion. O extremi-
ty of madnesse. Looke to your
selfe, brother, that you beco-
me not like these: but rather
bee content with plaine appa-
rell whether you be with in
the monastery or without, For
sily thns

thus much your profession ex-
acceth of you. Every where,
but especially during the divi-
ne office keepe your eyes from
wandring: neyther lightly looke
about you either this way
or that, unlesse necessity re-
quire: least you chance to see
something, that may hinder
you from attention and purity
of heart. But although there
be noe feare of danger, yet
monasticall discipline requireth
that whether you rest or goe,
you use modestly to looke do-
wne upon the ground. Never
looke curiously on the face of
any.

Let not your gate be too
swift or hasty especially in the
H church,

church, unlesse it happen that of necessity it must be soe. Neither out of the church let it be overflowe or remisse but modest and civill: In all things compose your selfe to a laudable carriage of your whole body.

Let your lookes before others be pleasing with a decent gravity, behaving your selfe, courteously and affably towards all. And if against your will you happen to be over sorrowfull, soe dissemble it, that you see me not unpleasant and harsh, and soe be troublesome to the rest: when you are forced to laugh, laugh sparingly and like a monke: Avoide ion-

ge laughter as a great impediment to you in your purpose, and as the destruction of your soule: knowing that vehement and immoderate laughter doth violate the cloisters of modesty and dispersing the interiour powers of the soule driveth the grace of the holy Ghost out of your heart.

Above all things love solitude, silence, and taciturnity. Be more ready to heare, then to speake: Be not hasty, nor turbulent, nor clamorous, nor contentious in words: But speake modestly bashfully, courteously and without dissembling, what is true and right. Be not, I say too lowd:

H 2 nor

nor yet soe lowe that you can-
not be understood , especially
if the place , time , cause , or
person to whom you speake
require , that you speake some-
what more lowd then ordina-
ry : for as the voice of a monke
should alwayes be bashfull ,
and for the most parte lowe ac-
cording to the holy ordina-
tions of religion : soe alsoe so-
metimes it ought to be reaso-
nable lowde affirme nothing
obstinatly : unlesse matter of
fayth or necessity of salvation
constraine: but whosoever con-
tradicteh you , either yeild or
hould your peace , if neyther
ought to be donne affirme
with modesty and humility
what

what you knowe to be certai-
ne. For by this meanes you
shall take away all occasion of
irreligious contention. Lett
not your words be biting. Wil-
lingly speake not any thing
that may be either to your
owne credit, or anothers dis-
commendation. But if out of
necessity or utility you speake
any such thing, doe it with a
laudable modesty and a pure
intention. Abhorre dissolute
tales as the poyson of the sou-
les. As for jests (if they hap-
pen in your presence) albeyt
you suffer them, yet relate
them not. Never consent to a
tongue, that speaketh foolish-
ly unseemely, and pernicious-

ly. Yea, if such things are spoken, doe you if it seeme good, mildly and with reason finde fault with the speaker: if you thinke it not good, yet at leaste out of his speech honestly and endeavour to drawe him to better discourse: if possibly you may give noe eare to back bittes. The liberty of externall recreation granted you, either by walking or otherwise, see you abuse not: that is, make such use of them, that they hinder not your spirituall going forward, but rather fur-
ther it. You may indeede to the honour of God make your mynde, but let it not loose: least whilist you wander abroa-
de

de being expelled out of your selfe, some delight or passion contrary to the spirit, lay hold on you, and disperse your interior fenses, and replenish them with bitterness. Therefore carefully learne by a certaine advised simplicity of minde to abide within your selfe: that the noyse of vaine cogitations and the motion of inordinate affections being repressed, you may keepe your heart in silence and libertie. Let God be your cheife, yea your whole thought and study for it is not enough for you, that he be your whole intention,

Likewise in all externall occupations endeavour, that

with Martha you doe not only for the honour of God performe your worke prudently, devoutly, and with alacrity, but that also in those workes which you faithfully doe to the honour of God, with Mary you direct your mynde being freed from the tumult of cogitations and the confused imagination of sensible things, to God, or those things that are divine: especially if reasonable discourse or any other necessity hinder not.

CHAPTER X.

Martha may serve as a mirour for imperfect Religious men; Mary Magdalen for such as are growne to perfection.

Martha because she is distracted in her external actions and in her right intentions by the multiplicity of vaine cogitations, and is troubled about many things, although peradventure she bee not deformed, yet is she not comely enough. But Mary because she knoweth howe to forsake the troups of unstable cogitations, and persisting

H 5 in

in unity and tranquillity of
mynde doth strive to cleave to
goodnesse it selfe, is of more
perfect beauty. Wherefore
howsoever you are externally
occupyed, love not only to be
right and innocent with Mar-
tha, but also to be cleare and
simple with Mary. Mary hath
chosen the better parte which
shall not be taken away from
her. And you have chosen the
same: which unlesse you kee-
pe according to your power,
you produce not fruit worthy
your profession. Have there-
fore alwayes a charitable sim-
plicity of mynde if you be yet
a little one in Christ, and are
not able to followe Mary soa-
ring

ring fo high in mynde: imitate
her humility: imitate her affe-
ctionate watring our lords fee-
te with teares: imitate her
sweetly feeding on our lords
words: imitate her most amo-
rously seeking our lord in the
sepulcher. For even in these
she had simplicity of mynde:
she loved one thing. She
thought on, one thing, she
sought one thing: But imitate
her not for your owne delight,
but to please our lord. For if
by spirituall delectation you
doe principally seeke your fel-
fe in these, your soule is, not
the chaste spowse of Christ, but
the most baise servant of sinne,
I might say, the dorells impore

hackney : you shall at length
merit to be admitted to the ap-
prehension of higher misteries
by these that are more lowe,
if I may soe call them , which
indeed are not lowe , but of a
wondrous hight.

In all things , that differ not
from the sincerity of a monasti-
call life , conforme your selfe
to the community , still avoi-
ding vicious singularity : And
because you live amonge Mon-
kes that live laudably accor-
ding to the sweete austerity of
a holy rule , be not singular in
abstinence and watching : ney-
ther excede the rest of the
Monkes therein : unlesse by
the revelation of the ho'ly
Ghoſt

Ghost you knowe it to be the
 will and pleasure of God. Nei-
 ther attempt any thing without
 the counsell and consent of
 your superior: least while you
 presume of your owne head to
 afflict your body beyoud mea-
 sure, you make your selfe una-
 ble for good workes, and who-
 ly deprive your selfe of the
 fruite of your labour: God re-
 quireth of you purity of mynde
 , not the overthrowe of
 your body. He would that you
 should subiect it to the spirit,
 not that you should oppresse
 it. Therefore as well in exter-
 nall exercises as internall, tem-
 per the fervour of your mynde
 with a holy discretion.

If

If your will being more slo-
we to vertue and remisse doe
as it were sleepit, rowse it up,
spur it forward. But if having
to much bridle, it runne too
fast, repreesse and cheeke it.
Alwayes asift it with holy fea-
re in the presence of God. And
let these words alwayes re-
sounde in the eares of your
heart: looke to thy selfe. Con-
sider not over curiously the
deeds of others, what are their
manners and behaviour, unles-
se it belong unto you as an of-
ficer. Let your curiositie and
businesse be about your selfe.
Howebeyt thinke not in this
that I would have you make
noe accompt of the excesses or
sin-

sinnes of others, or neglect to
 amende them as much as in you
 lyeth, or procure them to bee
 amended. For we condemne
 curiositie nor holy zeale of ju-
 stice. We discommende not
 what in this case is not against
 mature stability, or contrary
 to the sincere love, of your
 neighbour. These vices that
 you see in others or heare of
 them, either thinke them not
 to be simply true, or interpret
 them in the better parte: but if
 they be soe manifest, that no
 interpretation can qualifie
 them, endeavour to seperate
 your sight both of body and
 mynde from them, and refle-
 xing on your owne sinnes if
 you

you have leasure, humbly pray
 to God both for your selfe and
 for them. For soe shall you
 more easily avoide unquiet sus-
 picions and rashe judgements:
 But beware that with consent
 of reason you rejoyce not at
 another's sinne though of sma-
 le moment, or of any aduersi-
 ty: but mourne for your bro-
 ther before our lord, calling
 to mynde that we are mēbers
 one of another, all one body,
 and redeemed all with the sa-
 me blood. Learne not to be
 angry, but to pitty the defects
 of others, and patiently to
 beare with them, whether they
 be defects of body or mynde.

For it is written : beare one
 ano-

another's burdens : and soe you shall fullfill the lawe of Christ. Let not the heavenly grace , with you observe in others excite you to satanicall envy , but to a faithfull imitation and godly congratulation. And although you have not the spirituall good , that you knowe another to be blessed with , yet rejoice in heart that God is honoured by it : as readily thanke our lord for it , as if it were your owne.

And indeed it will be to your owne good , and you shall be crowned for another's , as for your owne. Nay more it shall become your owne : soe order your mynde , that you desire not

not to please the world, nor
fear to displease it. In man al-
though very neerly allyed, lo-
ve, nothing but good, or the
grace and workmanship of
good. And agayne hate no-
thing but vice.

¶ Offend not God willingly
either for kinsman frinds, or
any other bodies sake though
never so well deserving at
your hands: neyther favour,
flatter, or applaud any one in
any sinne. Doe not earnestly
desire the presence or speech
of any man unlesse it be for so-
me spirituall good: and yet a
perplexed earnestnesse is ney-
ther then good. Love all men,
but spirituall, not sensually.

100

For

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For soe it will come to passe,
that you will not be inordinately troubled at the corporall
absence of such as are vertuous
or your frinds, nor afflicted at
the corporall presence of such
as are vicious or your enemies.

Nay esteeme noe man your
enemie , but love even your
persecutors , as the moste deare
furtherers of your salvation.
What soever you see . heare,
or perceave , in creatures to
be delightfull and worthy of
singuler admiration , either by
their naturall disposition , or
the art and industery of man ,
referre it to the praise of the
great Creator , or the use of
eternall beatitude , that you
may

may be delighted in our lord. Alwayes be afraide of sensuall delectation whencesoever it have its beginning. For if you seeke your selfe by that and cleave to it, you will be entangled and defiled: utterly detest the love of all sinnes, yea even of the very least. By which notwithstanding, if peradventure being over reached you fall out of frailty, afflict not your selfe unreasonable with inordinate pusillanity, but humbly confess your fault before our lord: and renewing your good purpose and piously taking heart caste all your defects into the unsearchable profundity of his mer-

mercies , or his moste holy
wounds. As long as you live in
this clay building of your body
you may mortifie in your selfe
the affections of lesser sinnes,
but wholy avoide to slip into
them you cannot : godly Mon-
kes although thy slip someti-
mes , yea very often , yet they
hate sinning and beware of it,
and greive after they have of-
fended. But perverse Monkes
sinne without hating , without
bewayling of it. For they take
noe paines to extinguish the
affections of lesser faults nor to
avoide the occasions of them.
They desire the liberty of a
more loose life : they love to
be absent from divine office
and

and other conventuall acts: they desire delicate and superfluous meate and drinke: they espie out oportunities of trifling: they affect inordinate laughter. They delight in seculer busynesses, to see vanities, to have curious things for their owne use: selfe complaunce, foolish joy, idlenesse, vaine talke, fables, fantastique behaviour, and such other vices are with them not at all, or scarcely accounted faults: in their conscience they make no bones of them. For being made insensible they thinke themselves whole, when they are deeply wounded: and therefore neyther care for lamenting

ting their sinnes, nor amending their life. But what say they, these say they, are noe wounds, or of thy bee, they are very little ones, and as much as nothing : O wretched Monkes. O mad Monkes : O Monkes, not Monkes. For although they seeme little, yet because they are not afraide to receave them, and after receipt of them deferre to cure them, they become mortall: I speake nothing of their falling into pride, rebellion, disobedience, murmurations, fury, detractions, hatred, envy, contempt, gluttony, with other hideous sines, and all by this negligence : Doe not, brother, doe not imitate

I the.

these : for they are not the disciples of the Crucified , and the beloved frinds of God : Neyther ever shall be , unlesse they leave of to be what they are : looke you better to your selfe : leave , remove , cast aside whatsoever may any way hinder you from the true love of God.

CHAPTER XI.

Perfect mortification is the certaine and only short way to perfection.

BY mortification as by a certaine and compendious way hasten to perfection of life.

fe. Will you in fewe words knowe what this generality of mortification is. Will you knowe that only certaine shorte cutt. I will tell you I will shew you : give eare therefore : putt of all propriety : Behould this shorte way : putt of all propriety. And what is the meaning of this : lay aside all your owne will and seeking : putt of all the owld man. But that you may the better understand what is spoken , I will propose the same a little more plainly.

Have you bounde your selfe to the observance of poverty. Why then be poore. Poore howe is that : Be poore in the

desire of wealth ; and passions
of the mynde , poore in spirit :
if you love / and desire any
thing by proprietie of affection
and sensuality , if as yet you
seeke your selfe in any thing
you are yet voluntary , you
are not yet truly poore : you
cannot yet with S. Peter say
to God : soe we have left all :
and have followed thee. Strip
your selfe , leave all , putt of all
propriety whatsoever is not
God , let not abide in your
heart by cleaving to it , or in
ordinately loving it. Be free
from all things that are besids
God : in soe much that I would
have you neyther foolishly to
rejoyce for any good newes ,
nor

not to be inordinately dejected for any bad : and whether you have not receaved what you yet have not , or have loste, what you have, every way keepe a stable and quiet state of mynde for Gods sake utterly deny all sensible things, yea even your selfe. Which is as much as to say : mortifie in your selfe the force of concupisence , delight, anger, and naturall indignation: and aswell in aduersity as prosperity resigne your selfe over to Gods divine pleasure, without any contradiction of will. I have shewed you, that this shorte way and generall mortification of your selfe is none other

then the genetall casting away
 of all propriety ; that is an hu-
 miliation of your selfe in all
 kinds. For indeed perfect humi-
 lity it selfe is that shorte way ,
 by which you goe streight for-
 ward to the force of perfection.
 Nowe this forte , is perfect
 charity or purity : you will de-
 mand howe you may knowe
 whether you have attayned to
 that forte. I will give you ma-
 nifest instructions. If alwayes
 abiding in silence of heart as
 in a moste quiet haven , you af-
 fectionatly direct and incline
 towards God your mynde ,
 being free from all inordinate
 care , affection and earnest ima-
 gination of things that are be-
 lowe

lowe you , and in a word from
all disquiet and tumult : soe
that your memory , your un-
derstanding , your will , that is ,
your whole spirit possessing
the above named forte be hap-
pily united to God .

This is the sume of all per-
fection . For although being
clothed with this corruptible
flesh we cannot alwayes by
present insight and memory
sticke to the Theory and spe-
culation of God : yet here we
ought alwayes to be fixed by
our intention : and hither as
to a marke we ought carefully
to recall our mynde , as often
as we waste our selfes by unsea-
sonable light , and unsetled co-

gitations. As long as by reading, meditating, hearing, or speaking we profitably and sincerely treat of any contemplative and spirituall matter, we are not separated from God. Neyther when (occasion requiring) wee doe with the like sobriety and sincerity speake or thinke of externall matters in their due time, doe we goe farre from God. O what a brave philosopher, what a wise man, what an excellent devine shall I account you, ô howe happy and blessed, if you convey these things by your corporall eares into the eares of your heart, and being stirred up to the true

mor-

mortification of your selfe do
 lay the axe to the roote of the
 tree , but what tree is this : it
 is propriety , of which we spa-
 ke a little before . But what is
 the axe then . It is the fervour
 of spirituall and internall exer-
 cise . But chiefly the dayly
 handling of our Lords passion ,
 and often aspirations to God ,
 with prompte obedience and
 a reasonable sobriety of diet
 are this axe . It is certainly a
 sharpe axel , a blessed axe , a
 moste gracefull axe , an axe that
 bringeth with it all good , and
 all purity , a golden axe , and
 deked with pretious stones .
 But the tree is a cursed tree , a
 tree full of moste bitter fruite ,

a tree of all evill, a tree that
 produceth and nourisheth all
 inordinatenesse, a tree of ob-
 scunity and darkenesse. This
 tree is in you, as also in all
 others, and as long as it abi-
 deth in you, you cannot have
 perfect light. If therefore you
 desire clearly to behold the
 bright beames of the sun of jus-
 tice, cutt downe this tree and
 cast it from you it is a very thic-
 ke and hard tree, not to be cutt
 downe at the first blowe, nor
 the first day, nor perchance
 the first yeare, nor nor perad-
 venture in a long time toge-
 ther: wherefore persevera-
 nce and patience are requisite. No-
 we as gold, if there be no let-

natu-

naturally goeth downewards and the flame of fire is carried upwards. Soe the mynde that is purged and putified from the drosse of propriety and seeketh only the will of God, is naturally elevated to her beginning, which is God and is more freely united to him. But the mynde that is partly purged of it, although she tend to her beginning, and be in some sorte illustrated from above by the brightnesse of eternall light: yet notwithstanding because all impediment is not taken away she cannot have free passage nor flowe to, nor be swallowed up in the bottomlesse depth of eternall

light: that is shee cannot freely be united to God her principall and greatest good. Furthermore although God out of his bounty be pleased sometimes to lift up some to his love by a more easy way without many temptations, yet let noe man, although enriched with spirituall gifts easily beleeve, that he hath attayned to the perfect resignation of himselfe, unlesse in very deed he have endured many moste grevious adversities, and have keept a perfect quietnesse and liberty of mynde in the toleration of them. There are many that as long as they feele noe checkes, noe injuries, noe

losses, noe temptations, noe
troubles, doe seeme devout,
patient, and humble. But assoo-
ne as they are but once tou-
ched by them, they proudly
shew by murmuring, indigna-
tion, and impatience howe litt-
le they are mortified. Where-
fore before any one can be
thought to have attayned to
the true abnegation of him-
selfe, he must necessarily en-
dure many adversities with a
voluntary and quiet mynde:
And as for him that hath been
exactly tryed, by God in af-
flictions, let him thinke that
he hath not yet gone soe farre,
as that he is able to endure
them. For if he had, without
doubt

doubt he should not want occasions of diverse tribulations. For God rejoyceth to adorne the soule more secretly and perfectly joyned to him, with manyfold afflictions, as it were with soe many pretious pearles, and soe to bring it to the true similitude of J E S U S - C H R I S T. He therefore that rejecting propriety in all things conformeth his will to the divine will and ordination, being equally prepared to undergoe any adversitie, confusion, subtraction of internall sweetnesse for Gods sake, as he would the affluence of any prosperitie, honour, and devotion: he I say, that is come to that passe, that

that he can endure all temptation and tribulation with a certaine internall sweetnesse and joy , this man hath founde a pretious pearle , this man hath attayned to the highest degree of perfection : he is every where , and in all occasions united to God , and most sweetly powreth his soule to him. He doth purely quietly , simply , joyfully , and sweetly walke all the day long in the light of our Lords countenance , and can adhere to highest contemplation when he pleaseth , with the same facility that he doth live and breath. What in this vaile of misery he may receave from heaven and to what God will

will be pleased familiarly to admitt him, it lyeth not in our power to speake, for indeed they are things unspeakable. Let him that is such glorifi God, and confess, that J E S U S - C H R I S T hath raised up the needy from the earth, and lifted up the poore out of the dung, sithence that of an impure man here on earth he hath made an angell like to God.



CHAPTER XII.

*A Monke or Nune by vertue of their
profession is bounde to tend,
to perfection.*

YOU will peradventure say: O this perfection is too much above me: therefore will I not streich my selfe, nor endeavour to apprehend it, least I should labour in vaine. But my answere, is that if you doe according to your words, you are no Monke: For although you are not bounde to attaine to perfection, yet are you bounde as much as in you lyeth, to endeavour to
ar-

attaine to it. Flatter your selfe howe you will : perswade your selfe as you will : faine and pretende what excuses you will , you are bounde with might and mayne to tend to perfection. It is even soe , and noe otherwise. If hitherto you have been ignorant of it henceforth ignorance cannot excuse you , you have bound and obliged your selfe , and soe you shall remaine.

But you will say , I cannot attaine to such perfection : what meane you by this distrust. Are you ignorant that the divine power can doe more , then humane infirmity can imagine. I confesse that of

yourselfe you are not able to ar-
baine it, but God is able to bring
you. Beleeve God, hope in
God, not in your selfe. Trust in
the grace and helpe of God,
not in your owne endeavours.
Neverthelesse that God may be
with you, be not you wanting
to your selfe by sloath. Doe
what lyeth in your power, putt
forth your hands, stretch out
your armes, confirme your
mynde to the destruction of
vice, to the perfect abnegation
of your selfe, recollect your
heart, produce affection, ele-
vate your mynde to the con-
templation of those things,
that are eternall and accusto-
me your selfe every where to

at-

attend the presence of God. Which that you may the better performe, propose to your selfe according to the above demonstrated example every day some parte of our Lords passion, and carefully caste your internall eye sight upon the same: in the meane time sweetly conversing with J E S U S , or with your soule, concerning him. Alwayes I say, busi your cogitations (asmuch as commodiously you may) in some divine matter. Lett this be your scope, let this be the determination of your mynde: Labour for this without rest with a quiet and pleasing care. And although every moment

(as I may say) you be distract-
ed, and stray from your in-
tention, be not dejected, let
not that breed pusillanimitie,
but be constant, and ever re-
turne to what you eare resol-
ved. By your infatigable la-
bour you shall overcome all
trouble of difficultie. Nay in a
little while you will finde this
labour more easi and pleasant
and being regenerate to the
newnesse of an unknownen
light, you will begin to tast of
the delights laid up for the
saints, you will not be the sa-
me that you were before: but
being happily changed into
another man, and clothed
with angelicall grace, you will

high-

highly esteeme what before
you despised , and despise what
before you highly esteemed :
That which before did evilly
please you , will nowe displease
you : what before evilly dis-
pleased you , will nowe please
you : you will promptly and
willingly endure what before
seemed insufferable. O plea-
sant metamorphosis ! O chan-
ge proceeding from the right
hand of the moste high. At last
this laudable custome growing
into a second nature , and the
divine love more perfectly pos-
sessing you within you will not
feeble any labour : and as before
without labour you did thinke
on filthy , impure , absurd ,
foo-

foolish, vaine and dreame like things: soe nowe you will without labour adhere to God, and divine things. For of necessity the mynde must dayly reflect on that, which the harte dearly loveth. Woe, woe unto perverse, tepid and negligent Monkes, Monkes in name, but not in life: who contemning the reverence of their state, and violating their vowe, ate neyther ashamed, nor feare to wallowe in the dirt, and dung of sloath vanity, and passions. But blessed yea ten times treble blessed are those Monkes and Religious men, who albeit they are of little estimation and imperfect, doe

doe notwithstanding with
 might and mayne aspire and
 tend to perfection : For they
 are certainly the adopted son-
 nes of God : whome our pious
 Saviour J E S U S doth comfort
 saying : feare not little flocke :
 for it hath pleased your father
 to give you a kingdome : they
 may securely expect death , al-
 though they are yet but in the
 beginning of their holy purpo-
 se : because it shall be pretious
 in the sight of our Lord secure-
 ly may they expect death , and
 yet not death but the sleepe of
 peace , the period of death and
 the passage from death to life.
 What say you , Brother : are
 you yet in doubt : doe you yet
 stagger .

stagger. Take courage I pray
 you , and being emboldned
 through soe great a confidence
 in our Lords goodnesse going
 on the way of salvation wit-
 hout feare , preparing your
 soule against temptations. Let
 noe manner of difficulty af-
 fright you. In all adversity ,
 which you happen to endure
 either at home or abroade , say
 gratefully the will of our
 lord be done. Although you
 muste sweat much and long ,
 and wrestle strongly before
 you can overcome , and sup-
 plant the owld man. Let not
 that trouble you , consider not
 the labour but the fruite of the
 labour. Beleeve me , the su-

pernall piety will be present
 at your labours, and will still
 most lovingly succour you:
 will comfort you when you
 feare, will confirme you when
 you stagger, will defend you
 being assayled, will uphold
 you when you slip, will com-
 fort you in your sorrowe, and
 will nowe and then infuse the
 mooste precious ointment of in-
 ternall sweetnesse into you.
 If you persever, the force of
 temptations must of necessity
 yeild to the force of divine lo-
 ve: temptions and tribulations
 will noe more be grevious and
 bitter to you, but light and
 sweet: then shall you see all
 good and shall finde a Paradi-
 se

se even in this life : This I say will come to passe, if you per- sever, and be not of the num- ber of them, that begin well, but being deluded by the allu- rements of satan, or wearied with the troubles of tempta- tions and labours, doe after- wards lightly leave their good purposes : They will not be pressed with the weight of tri- bulation. And therefore in ti- me of affliction are scandalized in our Lord, and going backe from him doe as it were seeme to say : This saying is hard and who can beare it.

They build not on the firme rocke, but on the unstable sand: and therefore their buldings

doe easily fall downe at eve-
ry pufte of winde , and pushes
of the clouds. And would to
God they would consider
their ruines : and not soe give
over : but make haste to renew
the decayed building , noe mo-
re laying their foundation u-
pon the sands , but committing
them to the firmity of the roc-
ke : Deare brother , if (which
God forbid) your building be
fallen : renew your overthro-
wne worke : and build againe
more happily then you did be-
fore. If it fall twice , or ten ,
or an hundred , yea a thousand
times , or more repaire it as of-
ten as it falleth : never dispaire
of Gods mercy : For the innu-
mera-

metable multitude of horrible
and hideous sinnes doth not
make God seee implacably an-
gry with us, as desperation
alone. For he that despayreth
of forgiuenesse denyeth the
mercy and omnipotency of
God, and blasphemeth against
the holy Ghost. We cannot be
soe ready to sinne, as our lord
is to pardon, if we abuse not
his patience: that is, if we will
truly, and in time doe penan-
ce. Thus ought every Chri-
stian to thinke. But least pro-
lixity make my treatise displea-
sing, I thinke it best for me to
with drawe my pen, and to
stop the course of my begun
navigation. In the meane t me-

while wee take downe our sayles, it will not be amisse breifly to touch what you ought to doe at every dayes end.

Every day therefore before you goe to bed, seriously, but without inordinate dissipation of mynde, consider in what you have that day offended; and aske pardon of our most mercyfull God, purposing thenceforth to live better, and more carefully to avoide all vice. Then pray that he will vouchsafe to keepe you that night from all pollution both of body and mynde, commanding to him, and to his sacred Mother, and your holy Angell your soule and body to be
guar-

guarded and kept. Being gone
to bed, arme your selfe with
the signe of our Lords Crosse :
and having honestly and chast-
ly composed your body , sigh
to your beloved , thinking u-
pon somme good thing , untill
sleepe gently sease on you.
Whiche if it bee over deepe and
rather a burthen then a refre-
shing to your body : if likewise
by frayle illusions it procure
or produce any thing savou-
ring of dishonesty, be not over
much greived theareat : but
humbly sigh before our Lord :
and with humble prayers be-
seech him to grant you sobrie-
ty of diet and fences , to which
sobriety of sleepe and purity of
body.

Body are commouly compa-
nions. This is all deare brother,
that I have to send you. You
desired a Mirrour or looking
glaſſe : ſee whether you have
receaved one. If I have any
way ſatisfied your deſire, God
be prayſed: iſ not, howe ſoe-
ver God be praife I have gi-
ven, what our Lord hath given
me. But be they better or wor-
ſe, I deſire you ſometimes to
reade them over. Fare you
well and pray for me.

Yor ſad : iſ aſſeſſing : beying : down
: bro. I **E**uo **L**o **N**o **L**o **S**o
-ed erysig oldmud ſcivv bna
-indl uoy haſt o midl d
ſtich v of ſoonol ſun ſible in
Po qnugbne oq qnlo qn qn
ybod

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